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Abstract

Partnership in Crosscultural Mission:

The Impact of Kentucky Baptist Short-Term, Volunteer Missions

by

Tommy G. Purvis

In 1976 Southern Baptists adopted "Bold Mission Thrust," a program which increased laypeople involvement in overseas mission. Today, over 10,000 volunteer annually--broadening their vision for world mission. Kentucky Baptists are catching this vision. Since 1985, they have carried out short-term missions partnerships with Kenyan and Brazilian Baptists. The purpose of this study is to evaluate the impact of participation in Kentucky Baptist Partnership Missions on volunteers, their churches, and their associations.

In order to achieve the purpose of the study, a survey was made of the Caldwell/Lyon Baptist Association and its 38 churches. Since 1985, this western Kentucky association has sent 79 volunteers from 26 churches to Kenya and Brazil. Questionnaires and interviews were conducted among volunteers. Data from the survey, questionnaires, and interviews were statistically analyzed and interpreted.

The study verifies that quantitative measures can be applied to qualitative research without eliminating the human factor. It demonstrates that volunteers experienced a positive impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service. Additionally, they built meaningful relationships with nationals, missionaries, and other volunteers. Finally, they became more active, effective witnesses and grew spiritually as a result of their partnership missions experiences.

There was a high correlation of partnership missions volunteers for missions receipts and mission promotion and education in the churches. Only those churches with high numbers of volunteers experienced any growth in resident membership over the period of the study. Finally, the association as a whole experienced increases in missions receipts, missions promotion and education, and resident membership in the presence of population and economic decline.

The study benefits those, throughout the Christian Church, who seek innovative means of laypeople involvement. From a reading of the study, denominational leaders, pastors, and laypeople may learn how volunteers, churches, and/or associations (conferences) are impacted through partnership missions experiences. Finally, the study demonstrates what happens when volunteers obey Christ's command: "You will be witnesses for me . . . to the ends of the earth" (Acts 1:8, TEV).

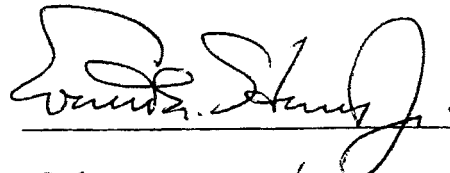
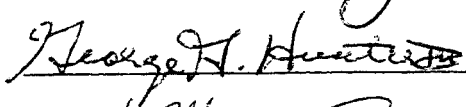

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SHORT-TERM, VOLUNTEER MISSIONS

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In Partial Fulfillment
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Doctor of Missiology

by
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Table of Contents

	Page
List of Tables.....	vi
List of Figures.....	viii
Acknowledgements.....	ix
Chapter	
1. Overview of the Study.....	1
Background to the Problem.....	1
Purpose of the Study.....	4
Research Questions.....	4
Definition of Terms.....	5
Methodology.....	6
Population and Sample.....	7
Variables.....	9
Instrumentation.....	9
Procedures in Data Collection.....	11
Delimitations and Generalizability.....	12
Missiological Significance of the Study.....	13
2. Review of the Literature.....	14
Biblical Basis for Partnership in Missions.....	14
The Phenomenon of Pilgrimage.....	20
Crosscultural Encounter and Adaptability.....	23
Voluntarism in the United States.....	28
Voluntarism in American Religion.....	29
Voluntarism in the Southern Baptist Convention.....	30
Voluntarism in Southern Baptist Foreign Missions.....	31

Chapter	Page
Partnership in Southern Baptist Missions.....	34
Partnership Missions in the Kentucky Baptist Convention...	38
Partnership Missions in the Caldwell/Lyon Baptist Association.....	46
Data Collection.....	59
3. Design of the Study.....	63
Procedures for Data Collection.....	63
Procedures for Data Analysis.....	68
Summary.....	70
4. Findings of the Study.....	71
Context of the Population.....	71
Context of Volunteers' Partnership Experiences.....	76
Summary of Volunteers' Responses.....	82
RQ1: Impact of Partnership Experiences on Volunteers.....	83
Variance in Impact of Partnership Missions Experiences on Volunteers.....	86
Correlation of Variables Related to Impact on Volunteers..	96
Trends in Impact of Partnership Missions Experiences on Volunteers.....	97
RQ2: Impact of Partnership Missions Experiences on Churches.....	102
Correlation of Variables Related to Impact on Churches...	102
Trends in Impact of Partnership Missions Experiences on Churches.....	108
RQ3: Impact of Partnership Missions Experiences on the Association.....	114
Summary of Findings.....	123

Chapter	Page
5. Interpretation of the Findings.....	125
Overview of a Partnership Missions Experience.....	125
Interpretation of Partnership Missions' Impact on Volunteers..	136
Interpretation of Partnership Missions' Impact on Churches....	152
Interpretation of Partnership Missions' Impact on the Association.....	157
Issues Outside the Primary Focus of the Study.....	164
Evaluation and Recommendations.....	168
Epilogue.....	171
Appendixes	
A. The Partnership Process.....	175
B. Volunteer Questionnaire Protocol.....	176
C. Volunteer Interviews Protocol.....	184
D. Church, Association, Convention Survey Instrument.....	187
E. Summary/Frequency Table of Responses: Open-Ended Questions.....	188
F. Summary/Frequency Table of Responses: Interviews.....	190
G. Simple Statistics.....	201
H. Summary Tables: Total Missions Receipts, Per Capita Missions Receipts, Resident Membership, Brotherhood Enrollment, and WMU Enrollment.....	202
Bibliography.....	205

Tables

Table	Page
1. Questionnaire Response.....	66
2. Comparison of Gender, Age, and Marital Status.....	71
3. Education and Annual Income.....	72
4. Years a Christian and Member of Sending Church.....	73
5. Church Activity.....	74
6. Volunteer Profession Categories.....	74
7. Level of Participation.....	75
8. Number of Partnerships Per volunteer.....	76
9. Volunteer Financing.....	77
10. Influences on Involvement in Partnership Missions.....	78
11. Volunteer Qualification Rating.....	79
12. Rating of Information Provided to Volunteers.....	80
13. Rating of Ministry Conducted and On-Site Accommodations.....	81
14. Rating of On-Site Contact With Nationals and Missionaries...	82
15. Impact of Partnership Missions Experience on Mission Giving.....	83
16. Impact of Partnership Missions Experience on Mission Knowledge.....	84
17. Impact of Partnership Missions on Attitude Toward Career Missionary Service.....	85
18. Impact of Partnership Missions Experience on View of Future Short-term Service.....	86
19. Analysis of Variance and Mean Separation Test for Gender....	88
20. Analysis of Variance and Mean Separation Test for Age.....	89
21. Analysis of Variance and Mean Separation Test for Marital Status.....	89

Table	Page
22. Analysis of Variance and Mean Separation Test for Education.....	90
23. Analysis of Variance and Mean Separation Test for Income....	91
24. Analysis of Variance and Mean Separation Test for Years a Christian.....	92
25. Analysis of Variance and Mean Separation Test for Years Member of Sending Church.....	93
26. Analysis of Variance and Mean Separation Test for Church Activity.....	93
27. Analysis of Variance and Mean Separation Test for Profession.....	94
28. Analysis of Variance for Kenya vs Brazil vs Both.....	95
29. Analysis of Variance and Mean Separation Test for Number of Partnerships Per Volunteer.....	96
30. Correlation Analysis for Demographic Variables.....	97
31. Trends in Impact of Partnership Mission Experiences on Volunteers.....	99
32. Expectations and Experiences in Impact of Partnership Missions Experiences on Churches.....	102
33. Correlation Analysis of Interconnected Variables for Association, KBC, and SBC.....	105
34. Correlation Analysis for Partnership Missions Volunteers...	106
35. Correlation Analysis of Selected Variables for Interconnected Groups.....	107
36. Relationships developed as Result of Partnership Missions Experiences.....	149

Figures

Figure		Page
1.	Total Mission Receipts of Churches Ranked by Level of Partnership Missions Volunteers.....	109
2.	Per Capita Missions Receipts of Churches Ranked by Level of Partnership Missions Volunteers.....	110
3.	Resident Membership of Churches Ranked by Level of Partnership Missions Volunteers.....	111
4.	Brotherhood Enrollment for Churches Ranked by Level of Partnership Missions Volunteers.....	112
5.	WMU Enrollment for Churches Ranked by Level of Partnership Missions Volunteers.....	113
6.	Total Missions Giving for SBC, KBC, and Association.....	116
7.	Resident Membership for Association, KBC, and SBC.....	117
8.	Per Capita Missions Receipts for the SBC, KBC, and Association.....	119
9.	Per Capita Missions Receipts for the SBC, KBC, Association, and Churches Ranked by Level of Partnership Missions Volunteers.....	120
10.	Brotherhood and WMU Enrollments for SBC, KBC, and Association.....	121

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"The Lord has done great things for us; We are glad" (Psalm 126:3).

Chapter 1

Overview of the Study

Increasing numbers of laypeople are becoming involved in mission service. They volunteer for varying short periods of overseas mission experience. This experience changes them in the process.

Background to the Problem

Owen Cooper, president of the Southern Baptist Convention (1972-74), issued a call for activating the pew into meaningful involvement in the things (mission/ministry) of Christ (Parks 1986:10). Cooper, a Mississippi industrialist, was the first layperson to become president since 1959. He was the last layperson to serve as president. Committed to ongoing New Testament principles, he supported laypeople in ministry (Daley 1972:14).

Cooper cited the limited opportunity for the average layperson to become meaningfully involved in some phase of Southern Baptist life. In his final presidential address, Cooper "reminded the messengers they couldn't win the world for Christ with paid persons alone but must rely also on an increasing number of committed laypeople willing, able and eager to share their faith" (Daley 1974:3).

In 1976, Southern Baptists adopted "Bold Mission Thrust," a product of Cooper's imagination (McGregor 1992:8). This strategy channeled both financial and human resources toward providing a gospel witness for everyone in the world by the year 2000. One of its primary emphases was "an increased tempo of lay volunteer involvement overseas" (SBC 1976:112).

Since that time, lay-volunteers in overseas mission have increased. For example, Southern Baptists reported 1,200 overseas volunteers in

1975 (SBC 1976:104). In 1979, 3,793 volunteered (SBC 1980:85). By 1985, the number had grown to 6,364 (Mumper 1986:41). The Foreign Mission Board projected continued growth in volunteer lay involvement overseas--10,000 per year by AD 2000 (SBC 1976:112). Boyd O'Neal (1992), Associate Director of Volunteers in Missions--Brazil and the Caribbean, says, "With over 10,000 volunteers annually participating in overseas missions, we have exceeded the projection."

Volunteers in mission perform genuine ministries. People are converted. Needs are met. Additional phenomena occur as well.

Some volunteers become career missionaries as a result of short-term experiences. In their study, Baby Boomers and the Future of World Missions, James F. Engel and Jerry D. Jones addressed the involvement of laypeople in world evangelization. They found that short-term missions developed interest in mission careers among some volunteers (1989:28).

The majority of volunteers, however, "return home to stay after their short-term experience. They spend a lifetime serving in their local church, praying, giving, and infecting their family and friends with world vision" (Pocock 1987:155). Missiologist Robert Schreiter (1990:6) says, "Those who serve short term in mission may not always contribute much to the life of those local churches, but may be of great advantage to their home churches upon their return."

Since 1976, the concept of volunteers in mission has given birth to a more defined "Partnership Missions" approach. For example, a partnership might be a church-to-church linkage of a church in the United States with a church in another country. Partnerships have two purposes: to meet the needs on the field and to increase participants'

involvement in missions (Croll 1984:27).

Partnerships produce a ripple effect. Where churches are involved in partnerships, mission interest and mission giving increase (1984). As a result, both volunteers and their churches take on a "World Christian" vision.

In their 1991 study of short-term volunteers-in-mission, Short-Term Evangelical Missions (STEM) defines a world Christian as "a globally-focused Christian whose heart position is close to that of God's; a world Christian's heart beats for the entire planet--not just his/her little corner of life" (1991:31). According to Paul Borthwick (1989:15), "A world Christian breaks the mold of a self-centered way of thinking. A world Christian understands that Jesus calls us to deny ourselves (Luke 9:23) so that we might respond to a world of greater need beyond ourselves." World Christians are transformed by their world vision (Bryant 1979:73).

The Kentucky Baptist Convention is catching this vision. Since 1985 they have carried out short-term missions partnerships with both Kenya and Brazil. These projects are part of their overall partnership emphasis, which include instate, interstate, and international linkups. Benton Williams, Director of Missions and Evangelism for the Kentucky Baptist Convention (KBC), reflects on the Kenya partnership. "The project is already bringing a mission awareness to Kentucky that the people have not had before. It is broadening their view of the world. You cannot see this and experience it and go home the same. It will make a difference in every area of our work" (Cited in Stewart 1986:61).

Calvin Wilkins (1992b), Partnership Missions Coordinator, upholds the positive benefits of the program. Testimonies verify that volunteers have changed, as a result of their experiences ("Volunteer's Report" 1991:2). The Kentucky Baptist Partnership Missions program, however, has never been systematically evaluated for its impact on short-term volunteers, churches, or associations.

Purpose of the Study

The purpose of this study is to evaluate the impact of participation in Kentucky Baptist Partnership Missions on volunteers, their churches, and their associations.

Research Questions

In order to achieve the purpose of this study, the following questions were asked:

Research Question 1

How has participation in at least one Kentucky Baptist short-term, "crosscultural," partnership missions experience impacted volunteers?

Research Question 2

How has participation in Kentucky Baptist short-term, crosscultural, partnership missions impacted local churches who have sent one or more of their members as a volunteer?

Research Question 3

How has participation in Kentucky Baptist short-term, crosscultural, partnership missions impacted the local association which has sent volunteers?

Definition of Terms

Terms are words which are technical to the study and are used in other than generally understood ways.

Associations: Associations are organizations of autonomous Southern Baptist churches which come together for mission, education, fellowship, mutual understanding, and voluntary cooperation (Bennett 1980:179).

Career Missionary: "A career missionary is an individual, appointed by the Foreign Mission Board of the Southern Baptist Convention for service in a foreign country, who at the time of appointment anticipates a lifetime career as a missionary" (Cecil 1981:27).

Cooperative Program: The Cooperative Program is "a channel churches use to send money to missions and the work that undergirds and makes missions possible" (Grindstaff 1965:7).

Layperson: "A layperson in the context of missionary service is an individual who has not been appointed, commissioned or employed by the Foreign Mission Board for missionary service" (Cecil 1981:29).

Partnership: Francis M. Dubose (1991:19) defines partnership as "sometimes expressed more theologically as 'covenant' and sometimes more pragmatically as 'agreement.' It is a spiritual and missional linkage between people, churches, associations, state conventions, mission agencies, and national conventions."

Partnership Missions (Appendix A, page 175): Partnership Missions are

cooperative arrangements linking Southern Baptist entities (usually a state convention) with overseas Baptist entities (usually a national convention) in a variety of program options. It usually involves a three-year effort, including a year each for planning, implementation and follow-up. ("Partnership glossary" 1982)

Partnership Projects: Partnership projects are "cooperative arrangements between Southern Baptist entities and national (overseas) Baptist entities for a specific, specialized project" (1982).

Short-term Volunteer: A short-term volunteer is someone "who serves overseas from one week to four and one-half months" (Cecil 1981:32).

Volunteer: According to Stenzel and Feeney (1976:3-4), a volunteer (in this study) "is not a career worker, does not receive a salary, . . . has a different kind of responsibility than a career worker, . . . has a different kind of preparation for his/her service, . . . has a different identification within the organization."

Methodology

A review of literature related to short-term, volunteer missions preceded the development of a methodology. Both the biblical and historical development were taken into consideration. In addition, a review of literature on crosscultural encounter and adaptability and research methodology was made. This overview of volunteers in mission within a crosscultural context and how they may be observed became a lens through which the Kentucky Baptist volunteers' experiences could be viewed. Then, a methodology was developed to answer the research questions and demonstrate the significance for engaging in the study.

The methodology included interviews conducted with personnel from the Southern Baptist Foreign Mission Board's Division of Volunteers in Missions and the Kentucky Baptist Convention. Associational directors of missions, on-site field coordinators, missionaries, and pastors were consulted. Non-Baptists' input was utilized to demonstrate partnership missions' applicability to wider realms of Christianity.

The methodology also incorporated interviews and questionnaires which investigated the experiences of volunteers. A statistical survey was conducted of a Kentucky Baptist association and its churches. The data from the interviews, questionnaires, and survey were tabulated, analyzed, and interpreted. This methodology identified patterns which have developed since short-term, crosscultural, partnership missions were initiated.

Population and Sample

This section provides a numerical overview of the Kentucky Baptist Convention and its Partnership Missions program. It also identifies and justifies the population and sample chosen for the study.

Context

The Kentucky Baptist Convention is composed of 2,292 churches and 557,529 resident members. The churches are organized into 78 geographic associations. Currently, there are 65 directors of missions, who coordinate the activities of each association (Yeiser 1993).

Since 1985 Kentucky Baptists have been involved in a convention-wide, short-term, crosscultural, partnership missions program (Wilkins 1992a). From 1985-87, 721 volunteers filled 779 positions in the Kentucky-Kenya partnership (KBC Ex. Bd. 1987b:6). From 1989-92, 677 volunteers have gone to Brazil (KBC Book of Reports 1992:49).

Population

Dr. William W. Marshall (1991), Executive Secretary-Treasurer of the Kentucky Baptist Convention, suggested the Caldwell/Lyon Baptist Association as a population to study. This association has extensive participation in crosscultural partnership missions. Marshall preferred

the geographic criteria to a random sampling of volunteers, which would be difficult and expensive to gather.

Harold Greenfield (1992a), Director of Missions (DOM) for the Caldwell/Lyon Baptist Association, was eager to cooperate in the study. He described the association as representative of what may be gained through partnership missions experiences. Greenfield has served as DOM since 1972, prior to any partnerships. The association is composed of 38 churches located in Caldwell and Lyon counties in western Kentucky. The area is basically rural, with some industry. Princeton serves as the association's headquarters (1992a).

Since the state-wide emphasis began with Kenya and Brazil, 79 individuals from 26 churches have volunteered for 92 positions. All 38 churches have provided some financial support. Due to the economically depressed condition of the area, most volunteers are financially limited. As a result, the association sponsors all first-time volunteers. Volunteers, member churches, and other interested parties supplement the sponsorship (1992a).

Repeat volunteers secure 100 percent of their financing. Six volunteers have served on two different projects. Two others have served on three. One additional person has volunteered for four (1992a).

Volunteers represent a wide range of economic levels and professions. Their ages range from 15 to 80 years. They come from county seat, urban, and rural churches (1992a). These demographics (good cross-section--range in church sizes, ages, income levels) enhance the reliability and validity of the study. Therefore, the population

consists of 79 volunteers and 38 churches within the Caldwell/Lyon Baptist Association.

Sample

Due to the size of the population, it also serves as the sample of the study. Generally speaking, larger samples are preferable. However, smaller samples have practical implications. They provide economy and practicality in data collection. The homogeneity of smaller samples means that differences are significant (Andrews 1992).

Variables

Variables, which may have affected the outcome of the study, were taken into consideration. Examples are as follows: 1) Attitudes and knowledge of the volunteers. 2) General demographics: age, gender, occupation, income, education. 3) Length of time a Christian. 4) Length of time a volunteer was member of a sending church. 5) Experience in Christian leadership--very active, active, not very active. 6) Previous versus first-time volunteer experience. 7) Kenya versus Brazil. 8) Was the volunteer's home church growing, declining, or leveled-off at time partnership missions were initiated? 9) Level of pre-field experience orientation. 10) Re-entry processing. 11) Re-incorporation into local ministry. 12) Clergy vs. non-clergy volunteers.

Instrumentation

Instruments must be developed which will produce valid and reliable results, and the source of the evidence must be identified (Long, Convey, Chwalek 1988:89ff). Qualitative research

relies on detailed, accurate, and extensive fieldnotes. . . . this term refers collectively to all the data collected in the

course of such a study, including fieldnotes, interview transcripts, official documents, official statistics, pictures, and other materials. (Bogdan & Biklen 1982:74)

An instrument was developed to survey the patterns which have developed in the 38 churches, the Caldwell/Lyon Baptist Association, the Kentucky Baptist Convention, and the Southern Baptist Convention during the time frame of the study.

James Cecil (1981:207-214), Associate Director of Volunteers in Missions for the Southern Baptist Foreign Mission Board, developed a questionnaire for volunteers in overseas missions. The questionnaire was pre-tested and used in Cecil's study of "Volunteers in Personal Presence Overseas Ministries" in 1981. Southwestern Baptist Theological Seminary granted permission to use the questionnaire in either its original or adapted form in this study. An adapted version was developed, which correlated this more narrowly focused research to Cecil's broader study of volunteers in overseas ministries. The questionnaire provided the quantitative data related to volunteers' experiences which was statistically analyzed.

A semi-structured interview protocol was developed. Interviews took open-ended responses into consideration. They were "flexible enough for the observer to note and collect data on unexpected dimensions of the topic" (Bogdan and Biklen 1982:71). Questions examined expectations, experiences, attitudes, and responses prior to, concurrent with, and following the partnerships (Young 1966:219). They observed measurable differences within the period concerned and factors related to those differences. Interviews provided the more subjective, qualitative data which supplemented the quantitative data from the questionnaire.

Instruments were pre-tested for clarity, as well as time and ease of completion. Utilizing three primary instruments triangulated the data. Therefore, a stronger case was made for the study. Consequently, the study yielded more reliable and valid data (Andrews 1992).

Procedures in Data Collection

Prior to the actual collection of data, several steps were taken. Permission to conduct the study was requested and received from Dr. William W. Marshall, Executive Secretary-Treasurer of the Kentucky Baptist Convention. Calvin Wilkins, Partnership Missions Coordinator, was consulted throughout the study. Cooperation in the study was secured from DOM Harold Greenfield, as well as volunteers in the Caldwell/Lyon Baptist Association.

James Cecil, who has pioneered work and research in voluntarism for the Foreign Mission Board, was interviewed. He provided insights from the convention-wide perspective. Bibliographic materials were reviewed at the Jenkins Research Library, Southern Baptist Foreign Mission Board, Richmond, Virginia.

The Kentucky Baptist Convention archives were searched to trace partnership missions development. An interview was conducted with James Whaley, field coordinator for Kenya. Tony Gray, field coordinator for Brazil, and fellow missionary Ken Collier were consulted during this writer's partnership mission to Brazil, June 8-21, 1992.

Following the before-mentioned procedures, field research was conducted. A statistical survey of the 38 churches, the association, the KBC, and the SBC measured trends at yearly intervals. A historical overview by Harold Geenfield supplemented the surveys.

James Cecil's adapted questionnaire was administered to volunteers to both Kenya and Brazil. Pre- and post-field experience interviews were conducted with the volunteers participating in the June 18-July 1, 1992 partnership mission to Brazil. The surveys, questionnaires, and interviews were put into proper format for analysis and interpretation.

Delimitations and Generalizability

This section defines the borders within which the study was conducted. It also demonstrates the study's applicability to wider ranging areas of partnership missions practice.

Limitations

The study was limited to the impact on volunteers, the churches, and the Caldwell/Lyon Baptist association as a result of the participation of volunteers in short-term, crosscultural, Kentucky Baptist Partnership Missions (KBPM). It is limited to the time frame of these partnerships. This approach presents a specific understanding of the impact of KBPM in this setting.

In what ways have volunteers changed? What are the long-term effects of their experiences? How have their churches and the association been impacted?

Generalizability

The Caldwell-Lyon Baptist Association represents what one could expect from partnership missions experiences (Cecil 1992a, Greenfield 1992a, Marshall 1991, O'Neal 1992, Wilkins 1992b). This fact was a primary criterion in establishing the population and sample to be studied. The study of this association provides general insights for evaluation of KBPM--instate, interstate, and international.

Negative responses provide insight into future orientations. Additional research in other specifics of partnership missions may be encouraged. For example, in what ways have "changed" volunteers become more effective in future partnerships?

Missiological Significance of the Study

The study should benefit those, throughout the Christian Church, who seek innovative means of laypeople involvement. From a reading of the study, denominational leaders, pastors, and laypeople may learn how volunteers, churches, and/or associations (or conferences) are impacted through partnership missions experiences. The study verifies that quantitative measures can be applied to qualitative research without excluding the human factor. Finally, it describes groups or "cultures" that actively support missions. It explores who they are, how they become involved, what happens to them as a result, and the consequences for world mission.

Chapter 2

Review of the Literature

In a review of literature one should recognize that sources are weighted differently. For example, much of the available literature on partnership missions is promotional material. As a result, it is generally very positive in nature. Promotional writers want to create a reality and sometimes report their hopes as facts. An equal amount of caution should be taken against excessive latitude in connecting biblical, historical, and present day facts (Hunter 1992b).

A review of the literature anchored the study within ongoing theory, research, and practice of volunteer partnership missions. Also, it identified variables which affected the outcome of the study. Finally, it related the Kentucky Baptists' experience to what was already known about the subject (Andrews 1992).

Biblical Basis For Partnership in Mission

Justification for partnership in mission can be developed from God's revealed nature--interrelationship of Father, Son, and Holy Spirit. Keith Parks, President of the Southern Baptist Foreign Mission Board, contends that a mission call does not arise out of the great needs that exist, but from the very nature of God. "When you go, you act like God" (Parks 1992).

Matt Zahniser (1989:70) views the Trinity as a model of how God's mission is carried out in the world. This approach "contributes to our own attempts to cooperate (partner) with God in mission" (1989). Parental concern for lost humanity provides God the Father's motivation for mission. According to Zahniser,

It is the universal love of the Creator Father for all his creatures that motivates believers in his Son to go to the ends of the earth sharing the good news. . . . the outreach of the one Lord of heaven and earth compels our mission to those who have not heard. (1989:71)

The Incarnation demonstrates God the Son's model for mission.

Philippians 2:5-8 describes his self-emptying for, identification with, and participation in the lives of lost humanity (1989:72). Taking one's cues from Jesus, mission becomes "not just a matter of written or verbal communication, but an interactional event between God and humans" (Kirby 1992:324).

A "persistent, pervasive, unobtrusive, but creative and sensitive working" characterizes God the Spirit's mode of mission (Zahniser 1989:70). Operating from this mode, God the Spirit has always been at work--sensitive to the needs of lost humanity. Jesus recognized this prior work and "partnered" with it (1989:74-75).

In Joel 2:28, God promises to pour his Spirit out on everyone. Considering this promise, William Hendricks (1986:184) understands the Holy Spirit as "God's way of supplying the fresh breath of air the world requires to be redeemed." John R. Mott (1910:193) calls the Holy Spirit the "great missionary," who dominates the work and workers. Harry Boer (1979:212) says, "The manner in which the missionary task is discharged must be determined by the nature of the Spirit who wholly informs and conditions the missionary witness of the Church."

In II Corinthians 13:13, Paul recognized the importance of linking with the revealed nature of God: "The grace of the Lord Jesus Christ, the love of God (Father), and the communion of (sharing in) the Holy Spirit be with all of you" (NRSV). According to A.T. Robertson

(1931:271), this most complete benediction in Paul's writings presents the Trinity in full form. Its order is significant. "The grace of Christ leads one toward the love of God (Father), and the love of God when actualized through the Spirit produces fellowship (partnership, participation, communion, sharing) with God and man" (May and Metzger 1973:1409).

Consequently, the revealed nature of God has implications for partnership in mission. Recognizing God the Father's parental concern for humanity motivates one to join in the search for lost humanity. Recognizing God the Son's incarnational model helps one enter into self-giving mission. Recognizing God the Holy Spirit's "forerunning" mode enhances sensitivity to points of contact in mission. Partnership in mission allows the believer to "partner" in what God (Father, Son, Holy Spirit) is doing in the world.

The biblical concept of partnership may be found at the heart of all effective mission work (Hammond 1987:8). The term, partnership, "indicates the nature of the relationship which God has established with and among those who belong to the household of faith" (Petrey 1978:85). Throughout Scripture, God deals with this "household of faith" as partners in mission (Hastey 1984:8).

In the Old Testament, God partnered in a unique relationship with Abraham and the people of Israel (Genesis 12). In his defense of Christian missions, Dick McClain (1992:13) focuses on God's covenant (partnership agreement) with the nation of Israel in Exodus 19:5-6.

After 400 years in Egypt, the newly liberated Israelites needed a reminder of who they were, whose they were, and why they existed. God announced to them through Moses that Israel was to be a "kingdom of priests." One of the primary functions of

a priest is to be a mediator between God and humanity. Israel's call to "priesthood" was God's way of commissioning His chosen people to be His hands, His feet, His voice, to the entire world. Israel was to have been a missionary nation!

A partner may be defined as "one who joins in an activity with another or others" (Neufeldt 1990:429). Within the context of covenant, the people of God become "partners" in the activity of mediating between God and humanity.

In the New Testament, Jesus alludes to partnership within the life of God by saying, "The Father and I are one" (John 10:30 TEV).

Likewise, Jesus reminded his hometown:

The Spirit of the LORD is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the LORD will save his people. (Luke 4:18-19 TEV)

Jesus incorporated partnership into his mission strategy--sending his disciples as partners in mission (Luke 9:1-10). Following the resurrection, Jesus made the partnership connection with his disciples. "As the Father sent me, so I send you" (John 20:21 TEV).

The idea of "partnering" is present in Paul's relationship with the Philippian church. In Philippians 1:5, he thanked them for their koinonia (fellowship, sharing, cooperation) in the gospel (Rienecker 1980:544). A.T. Robertson (1931:436) calls this koinonia a particular kind of "partnership" for the spread of the gospel. According to Frank Stagg (1971:186),

From the earliest days until the writing of this letter, the Philippians had partnership in the gospel. They had sent material help more than once while he labored in Thessalonica (4:16), at which time the church in Philippi could not have been more than a few months old.

Dealing with the term, "partnership," Geoffrey Hammond (1987) sees Barnabas' coming from the church at Jerusalem as a partner to promote the gospel in Antioch (Acts 11:22-24). He also contends that Paul's and Barnabas' commissioning for their first missionary journey had many things in common with modern-day partnership (Acts 13:1-4).

They were sent by one local church to begin churches and evangelize, and to encourage Christians in other locations. When they returned to Antioch, they gathered the church together and reported all that had happened (Acts 14:27). (1987:29-30)

Church historian, Bill Leonard (1988:627), senses that koinonia is often inadequately translated as mere fellowship. Throughout the New Testament, koinonia describes "that quality of spiritual life which grows out of genuine Christian community" (1988). For Leonard, it means "to be involved in partnership with one another" (1988).

This trend of partnership continued in the Early Church. In his book, Evangelism--Now and Then, Michael Green (1979:127) demonstrated that it was "not uncommon for churches to encourage small groups of three or four to go out on a short or more extended missionary journey." Today's Church can draw from, adapt, and learn from this model.

Green demonstrated an adaptation of this model in his own church in Oxford. The positive impacts were mutual learning, ministry accomplished, and learning that the Christian life cannot be lived in isolation. He found that "our most effective learning is not normally gained from books or lectures but from partnership in action" (1979:128).

William Clemons (1985:34-36) developed a basis for laypeople as partners in ministry. It came from a biblical understanding that all

people are called to be the "people of God" (I Peter 2:9-10). Those who are called are also gifted with a diversity of gifts (Romans 12:4-9). Finally, gifted laypersons are sent to exercise their ministry in the world. "Go, then, to all peoples everywhere . . ." (Matthew 28:19 TEV).

In his book, The Rebirth of the Laity, Howard Grimes (1962:91) cites evangelical missiologist Hendrik Kraemer.

If the laity of the church, dispersed in and through the world, are really what they are called to be, the real uninterrupted dialogue between Church and World happens through them. They form the daily repeated projection of the Church into the world.

Following this line of thought, Bill Leonard (1988:634) suggests a "sacrament of diaspora" for sending laypeople into the world.

Writing to fellow Southern Baptists, William Clemmons says,

Baptists discovered in William Carey that they could not be the church unless they were willing to be missionary at the same time. . . . Baptists may (also) discover that the great reservoir of missionaries to complement the career missionary force . . . lies in the opening up of the ministry to all the called, gifted, and sent--the laity. Then we will discover the "as you go" of all the missionaries complements, not threatens, the great force of pastors, church and denominational staff, and career missionaries. (1985:36)

Others, throughout the Christian Church, have made this discovery. Remembering Christianity's first impact as a movement among laypeople, George Hunter (1992a:113) calls for a recovery of the "lay apostolate." Issuing this call, he draws from the positions of Martin Luther, the Anabaptists, and John Wesley.

Hunter makes the following observation: "Churches who believe in, and empower, the ministry of the laity are mighty forces" (1992a:115). He verifies his observation by citing Bruce Larson, Pastor of the University Presbyterian Church in Seattle. In 1989 the church

sent out over 400 people overseas in mission--65 as career missionaries the church supports, 30 more giving a year to teach English as a second language, the others on two weeks to three months of mission experience with some Third World church. Larson reports: "Of course, they find that people who have nothing minister to them, and they come home transformed!" (1992a:117)

Like Hunter, David Hwang (1989:52) verifies the need for laypeople's participation in world evangelization. From the literature, he found that short-term missionaries are effective. Lay-volunteers demonstrate creative ways to continue fulfilling the Great Commission.

Laypeople, who are less jurisdictionally bound, bring a certain flexibility to missions. They "can be a source of genuine vitality for new and more appropriate forms of church and mission" (Schreiter 1990:6). Arthur Glasser (1985:12) insists that the Church must liberate itself from the "maintenance" paradigm in order to evangelize this generation. In doing so, the Church will become more kingdom-oriented and broaden its priorities to include all human concerns. Affirming Howard Snyder's position, Glasser states: "The church must be freed to participate fully in the economy of God" (1985). Laypeople, partnering in world mission, enhance this freeing of the Church to do its task.

Partnership in mission is biblically grounded. It exists throughout church history. It answers the need for rediscovering the lay apostolate. Finally, partnership in mission provides creative ways in which laypeople may participate in what God is doing in the world today.

The Phenomenon of Pilgrimage

The phenomenon of pilgrimage appears relevant to "partnership journeys." Arnold van Gennep (1960) advanced the understanding of pilgrimage through his 1908 classic study of rites of passage among

various cultural celebrations.

Life, within any society, was described as a series of passages from one stage to another (1960:2-3). To understand these passages, he classified the ceremonial patterns which accompany each one. Rites of passage may be subdivided into three phases: separation, transition, and incorporation (1960:10-11,74-75).

After separation from ordinary life, comes the

liminal, or marginal, state of the novice during the heart of the transition, when he is in neither his former nor his new status. . . . the liminal person is in principle not bound by all of society's rules or a participant in all its privileges and thinks thoughts of a different sort since he or she is oriented toward different values. The liminal person serves as a standard symbol of the possibility of alternative ways of life. (Ellwood 1983:82)

Lastly, the initiate passes out of the brief liminal state and may return to ordinary life as a person changed within. "The initiatory experience . . . functions to induce a transition . . . an alternative to ordinary self-cognition" (1983:83).

Matt Zahniser (1991:5-6) presents the lock system in river navigation as "one way to conceptualize the role of the three phases of the rite-of-passage." According to him (1991:7,3),

transformation occurs largely in the liminal phase of the rite. . . . the liminal phase of a typical rite of passage suspends social structures and provides an anti-structure or sense of community in which formation is facilitated or effected.

Drawing from the work of Victor Turner, Zahniser highlights the creativity of the liminal phase. "New things are possible because little is taken for granted . . ." (1991:7).

Pilgrimages have the same three-stage form of rites of passage. First, the beginning of the journey marks the separation phase. Second,

the journey itself brings about a transition. As with a rite of passage, a liminal or anti-structural atmosphere exists which enhances community among pilgrims. This special bonding of purpose creates the needed framework to focus action. Third, the homecoming reincorporates the pilgrim with society (Turner 1987:328).

Edith Turner (1987:330) summarizes pilgrimage as

a process, a fluid and changing phenomenon, spontaneous, . . . and outside the bounds of religious orthodoxy. It is primarily a popular rite of passage, a venture into religious experience rather than a transition to higher status. A particular pilgrimage has considerable resilience over time and the power of revival. Pilgrims all over the world attest to the profundity of their experience, which often surpasses the power of words.

All pilgrimages, within the context of religious life, have remarkably similar features (1987:327-328).

Christian pilgrimage, founded in the eastern domain of Christianity, became a "journey to fulfill personal needs of piety rather than collective requirements" (Aivazian 1987:335). Originally, pilgrimages to Palestine began before Christmas and lasted until after Easter. Pilgrims participate in the life of Jesus where he accomplished his mission. Upon their return, pilgrims share the experience with their congregations (1987:335-337).

Volunteers' experiences in short-term crosscultural mission possess the three common phases of both rites of passage and religious pilgrimage. They include separation, liminality (transition), and reincorporation. Also, transformation occurs in the lives of volunteers primarily in the liminal phase.

These transformed people may, in turn, influence their structured society (churches, associations) following reincorporation. According

to volunteers' testimonies, they participate in the life of Jesus through short-term mission experiences. Kentucky Baptist Partnership Missions may be interpreted as life-changing Christian pilgrimage to the places where Jesus continues his work today.

Crosscultural Encounter and Adaptability

Appropriate crosscultural encounter and adaptability enhance successful short-term missions. Sensitivity to local culture must exist among persons going overseas for any length of time. Indeed, one cannot overestimate the importance of culture.

Carroll Stuhlmuehler (Senior and Stuhlmuehler 1984:36-37) reminds the would-be missionary that

mission never begins ex nihilo but within a preexisting culture. . . . biblical religion rests upon God's willingness to deal with the complicated situation of human life, not only as formed according to its culture and values, but also as deformed by its sin, weakness, and prejudice. . . . This process by which God draws upon a people's lifestyle, purifies and redirects it, and so enables this community to fashion under divine providence a pattern of worship, morality, and hopes--this process within religion we are calling "acculturation."

Culture may be defined as the "sum of the distinctive characteristics of a people's way of life" (Lingenfelter 1991:17).

George Hunter (1988:158) contends that "all of us have received the gospel wrapped in the clothing of our particular culture. . . . Our task is to rewrap the gospel in the clothing of their culture." God relates to people through the medium of culture.

In order to function in another culture, volunteers must understand their own. Ted Ward (1984:25) has found that effective sojourners have a consciousness of who they are and why they are that way. "Objectivity and a sense of humor help. Defensiveness and self-centered stubbornness

are the most important enemies" (1984). Insensitivity to this matter virtually insures a failed mission partnership.

In the New Testament period, cultural insensitivity among the early believers was soon challenged by God. An example may be seen in God's special intervention with Peter. Following his "enlightenment," Peter reflected: "I now realize that it is true that God treats everyone on the same basis. Whoever fears him and does what is right is acceptable to him, no matter what race he belongs to" (Acts 10:34-35 TEV). David Hwang (1989:44) interprets Peter's experience in the following manner:

We can bear witness that on the one hand God broke the Christian Jews of their prejudice against the Gentiles in their evangelistic ministry, and on the other hand He raised Paul as an apostle of the Gentiles to challenge his fellow Christian workers with a brand new and yet challenging aspect of ministry.

In his D.Min. project on crosscultural ministerial training, Vincent Sowah Boi-Nai (1991:63) stresses the need to overcome ethnocentrism.

"One has to understand another culture in terms of its values and assumptions, and then begin to see its members as valid human beings" (1991). Crosscultural communicators of the gospel must remember that they are bound by deep-seated attitudes and belief. Cultural differences are many, and they are significant.

Positive benefits may be gained from cultural diversity. According to Lesslie Newbigin (1988:146), there is value in "seeing our own culture through Christian minds shaped by other cultures." In doing so, we realize the value of the witness of the entire people of God. Lamin Sanneh (1990:25) has found that "encountering the reality of God beyond the inherited terms of one's culture reduces reliance on that culture as a universal normative pattern."

Orlando E. Costas (1977:193-194) recognizes the Two-Thirds World's contribution to the North American Church and its theology. They can

serve as a mirror for the critical self-understanding of North American Christians. . . . offer models of authentic contextualization. . . . provide meaningful paradigms of dynamic, liberating church leadership . . . offer a partnership for radical discipleship.

As one of the most challenging mission fields on the globe, the USA can learn from Two-Thirds World believers.

With crosscultural encounter, continual learning must occur--both pre- and post-experience.

An inquiring attitude, constantly seeking the meaning of the unfamiliar, an attitude which also looks inward is probably the best defense against the withdrawal or the irritation which follows unsuccessful contact with the new society. It is in the emotional domain in which lie some of the greatest hazards of living in another society, and it is there also that one can discover its greatest rewards. (Brewster and Brewster 1986:902)

The Incarnation enhances one's understanding of crosscultural encounter and adaptability. Sherwood G. Lingenfelter (1991:16-17) reminds the Christian sojourner that Jesus came as a helpless infant (Luke 2:7) and as a learner (Luke 2:46,52). In coming this way, he had to learn the language and the culture of the people to whom he would minister.

Drawing from the models of the incarnation and research conducted by Malcolm McFee (1968), Lingenfelter describes a manner in which one may effectively encounter another culture. Both McFee and Lingenfelter recognize the possibility of the "150 percent person." McFee's study describes Blackfoot Indians who were acculturated into white American society.

The experience of these people shows that there can be cultural loss at the individual level, but the retention of Indian

characteristics, rather than their replacement as new ways are learned, depends upon whether or not these are seen to have continuing utility for the individual. (McFee 1968:1101)

This bi-cultural "mix" is useful if a person needs to remain oriented to both cultures.

Remaining 75 percent traditional Blackfoot, the Native Americans had also adapted to the larger American culture at the 75 percent level. They were "150 percent persons." In much the same way, the sojourner in a crosscultural context may lose some of his or her own culture and gain quite a lot of the host culture (McFee 1968, Lingenfelter 1991). Jesus was a 200 percent person--remaining 100 percent God and becoming 100 percent human (Lingenfelter 1991:15). The 150 percent approach provides a contemporary model of the incarnational approach for short-term volunteers' crosscultural experiences.

What are the characteristics of people who have effectively encountered another culture? Frank Hawes and Daniel Kealey (1981) conducted a study of 160 Canadian overseas advisors and 90 of their spouses to evaluate the relationship between intercultural adaptation and job effectiveness. "Over one hundred variables were examined in an attempt to understand job-related effectiveness in overseas situations" (Ward 1984:175).

Hawes' and Kealey's study delineated three characteristics of people who were crossculturally effective.

First, the interpersonal orientation lends a certain curiosity and natural respect toward others. The person is ready to listen to others, to get to know them, and to seek to understand their world view. Second, a sense of identity lends confidence in interaction with nationals. The person can remain open to experiencing local people and culture without feeling threatened by the differences or desiring to abandon his own identity in favor of theirs. Third, the person has a

positive but realistic expectation about life in the host culture, akin to saying, "I know this won't be easy, in fact it's probably going to be difficult for me and the family, but we intend to do the best we can, and we'll be OK." (Cited in Ward 1984:177)

This study demonstrates the incarnational or 150 percent person model.

Ted Ward (1984:280-288) contends that the sojourner can return from a crosscultural encounter a stronger person. From experience, he recognizes "jolts" the person is likely to encounter. Upon re-entry, the sojourner realizes that

People have been able to get along without you. . . . You are far more interested in what you were doing overseas than anyone else is. . . . Much of what has become important to you is hard to put into words. . . . Your interests and concerns have diverged from those of the "folks back home." . . . Dissonances may exist between your values and those of "other Americans."

The positive side is that "shock" teaches (1984:291). The return home may be a harvest of what has been learned. Drawing from Peter Adler's (1975) research, Ward enumerates the positive and motivating strengths which may be gained.

1. Sojourners become better learners. . . . the different situations sojourners have to face provide opportunities that demand new responses. . . .
2. Effective handling of cultural differences encourages people to analyze the reasons for their feelings. . . .
3. The unique role of the sojourner as outsider encourages the perception of ideas which are taken for granted by hosts.
4. Sojourners can engage in trial and error to discover ways to meet a situation; . . . often experiencing the elation of success through the discovery of appropriate behaviors.
5. Given the motivation provided by culture shock, sojourners can relate the new ideas to the functioning of various societies. The motivation to learn also encourages a confrontation with, and a greater understanding of, one's own culture. (Cited in Ward 1984:291-292)

Ward finds that these positive experiences are in direct proportion to one's pre-field experience orientation and willingness to learn during

and after the experience (1984:293).

Evidence of "shock that teaches" may also be found in Peace Corps research. A project was designed to explore the "third purpose" of the Peace Corps: "the contribution of the returned volunteer to his own country" (Longworth 1986:83). Nearly 3500 former volunteers responded to mailed questionnaires.

Analysis of questionnaires, talks with 200 returned volunteers, and 25 interviews didn't answer all the questions, but found that returnees

tend to be uncommonly strong individuals with enough self-confidence to resist pressures to conform to anything. They tend to be . . . as much concerned with the process of change as with the product. They place low value on material goals, prestige, and upward mobility, but seem to share a strong faith in the redeeming virtue of human encounter. . . . They are agents of change who understand the importance of history and tradition. They are intellectuals who have been to the marketplace. They are a practical minded lot who would rather solve a little problem than complain about a big one. They are idealists who have tried their principles in action, and if one may judge, they have kept the faith. (1986:88)

Virtually without exception, crosscultural encounter has a profound, lasting, and positive influence on partnership missions volunteers.

Voluntarism in the United States

Alexis de Tocqueville (1961:128-129), reflecting on voluntarism while visiting the United States in 1831-32, said "I have often admired the extreme skill with which the inhabitants of the United States succeed in proposing a common object to the exertion of a great many men, and in getting them voluntarily to pursue it." The roots of voluntarism run deep in American history.

James Cecil (1981:48-68) provides a comprehensive sweep of the development of voluntarism in the United States. Drawing from Robert Handy, he has found that "voluntarism not only contributed to the coming

of religious liberty, it also provided the stimulus for the growth of many voluntary societies in the United States" (1981:48). Voluntarism has steadily evolved throughout given periods of American history.

An example of the voluntary principle in America may be seen in John Kennedy's inaugural plea: "Ask not what your country can do for you but what you can do for your country" (Cited in Cecil 1981:61-62).

Volunteer action in civil rights groups and the Peace Corps during the 1960's is equally representative (1981:63). The trend continues. One now sees massive voluntarism in virtually every phase of American life (1981:65).

Voluntarism in American Religion

The First Amendment to the Constitution in 1791 guaranteed the institutional separation of church and state. This separation operates on the principle of voluntarism. Volunteer action in the church also reflects trends from other sectors of American life (Cecil 1981:66).

Robert Handy (1966:130) said of American religious life.

The voluntary principle in religion, expressed both through concepts of the church as a voluntary association of believers and through the free cooperation of Christian individuals, congregations and denominations for common causes, was one of the many influences at work which led to the breakdown of the patterns of religious uniformity and establishment. But the coming of religious liberty meant that voluntarism henceforth was to be an inescapable reality on the American scene, and that groups which by history and by theology were otherwise oriented had to come to terms with it.

Lyman Beecher . . . "came to see separation of church and state as the best thing that ever happened" (Goen 1983:22). People, who responded to religious appeals without government privilege, discovered a new motivation for involvement in the work of God's kingdom (1983). Therefore, Christian conscience led them to meet the needs of neglected

people (Latourette 1970:403).

James Cecil (1981:67-68) recognizes that

where the purpose of volunteer action is the improvement of the quality of life of the service recipient, the volunteer is generally mutually compensated. . . . voluntarism evolved from a combination of the religious spirit of man's humanity to man and a recognition of mutual dependence and assistance.

Volunteer action brings new life to the Church. According to F.B. Huey, Jr. (1975:1),

Purveyors of doom and gloom wrote off the church in the sixties. . . . Even leading theologians and churchmen joined the voices that were loudly acknowledging the passing of the church. But in the early seventies a fresh breath of the Spirit began sweeping through churches everywhere. . . . Outreach and renewal became the rallying cries of those churches that were rediscovering the centrality of the individual.

Voluntarism appears to be a significant player in the Church's survival in a pluralistic world.

Voluntarism in the Southern Baptist Convention

Although Southern Baptists employ thousands of denominational workers, the convention operates out of the volunteer principle. Its churches are primarily staffed by volunteers, who give endless hours to various ministries. Douglas Johnson (1978:19-20) identifies them as the "most important resources a church can have in spite of the frustrations and problems they pose at times."

In 1964, the Committee on Baptist Ideals addressed the ministry invitation which is extended to all people:

Every Baptist is a missionary, no matter where he lives or what his position or vocation may be. Our personal and group acts and attitudes towards those of other nations, races, and religions are part of our testimony for or against Christ. Our witness in every realm and relationship of life must lend credence to our proclamation that Jesus Christ is Lord of all. (Prince 1979:4)

In his book, Basic Sunday School Work, Harry M. Piland (1980:17) addresses the varied mission of Baptist Sunday Schools. To accomplish this task, one million volunteers must be enlisted and trained. Few Southern Baptist churches could operate without these volunteers. Drawing from the work of James Cecil (1981), Geoffrey Hammond (1987:9) presents the following analogy: "If volunteers are so important in church life at home, why not on the mission field too?"

Voluntarism in Southern Baptist Foreign Missions

When the Southern Baptist Convention was founded in 1845, it appointed missionaries to preach and establish churches. At that time, there were no specific qualifications. Career missionaries were the only category of service. After World War II, this strategy began to change (Falls 1991:27).

In 1947, Student Summer Missions, formerly a part of the Home Mission Board, was expanded to include overseas assignments. Twelve students went to Hawaii (Grubbs 1978). Coordination of volunteer service abroad was done on an informal basis prior to 1958. That year, the Foreign Mission Board agreed to assist Southern Baptists living abroad in becoming missions volunteers (Cecil 1981:89).

In 1961, The Volunteer Medical Plan was established. Volunteers served from weeks to months, relieving missionary physicians, giving lectures and demonstrations, and helping to teach and train national personnel. In 1962 the Foreign Mission Board began formal orientation of overseas student summer mission volunteers (Falls 1991:28-30).

In 1963, the Office of Consultant in Evangelism and Church Development was established. One of the responsibilities of this office

was enlistment of volunteers. The first partnership evangelism campaign was conducted in 1963. Texas volunteers assisted Japanese churches in a country-wide evangelistic ministry (Cecil 1981:89-90).

World Evangelism Foundation (WEF) was founded in 1968. The movement sought to involve Baptist laypeople in partnership evangelism projects around the world. It was led by W.H. (Dub) Jackson, a former missionary to Japan. WEF "visualized, nurtured and shaped into a program the concept of lay-centered, short-term evangelism effort jointly undertaken by Baptists from America, other countries and host Baptists" (Skelton 1982:33).

Jackson hoped the denomination would see the WEF's potential. His hope became a reality in 1981. The WEF was dissolved as the Foreign Mission Board assumed responsibility for partnership evangelism (FMB Minutes 7 Dec. 1981).

The Laymen Overseas Program was launched in 1971, implementing both short term and long term projects. The short-term projects included evangelistic crusades, construction teams, and specialists to meet such needs as electronics, automobile repair, and architecture. The long-term projects were primarily filled by retired persons who served as college or seminary professors, house parents for missionary children, accountants, secretaries, and/or maintenance men (Falls 1991:31).

Volunteers became a major means of overseas mission strategy at a growing rate. In 1977, 1,662 people participated in special overseas projects (SBC Book of Reports 1978:45). During this period, disaster relief had a dramatic response. Seventeen teams of 340 men were sent in response to the 1976 earthquake in Guatemala. In 1977, an additional 12

teams of 262 men volunteered ("Volunteer Response" 1978:4). In 1977, the Foreign Mission Board began the Volunteers In Mission (VIM) computer data bank program to match volunteers with overseas needs (Cecil 1992).

In 1980, the Laymen Overseas Program was reorganized along functional lines. The office of the consultant was placed in the office of Overseas Operations under the designation of Volunteer Service Overseas Consultant. This consultant assumed the responsibility of working with missionaries to develop volunteer ministry projects and coordinating volunteer services (Cecil 1981:103). Today, over 10,000 laypeople serve yearly, primarily through four ministry areas: evangelism and church development, medical and dental ministries, student missions, and skill-related volunteer services overseas (Cecil 1992a, O'Neal 1992).

From his experience as a crosscultural partnership evangelism coordinator, Geoffrey Hammond (1987:10) offers perceptive insights.

The use of volunteers in personal presence evangelism overseas should never detract from the importance of the task of the career missionary, who is the mainstay of all missionary endeavor. The volunteer furthers his work. In some nations, such as Brazil, it is difficult to secure visas for the professional missionary, but tourist visas are easily available for participants in partnership evangelism.

At an October 27, 1992 partnership missions rally in Princeton, Kentucky, James Cecil (1992b) affirmed volunteers' place in world mission. "In the fullness of time, God has provided rapid international travel and many open doors for service. Take advantage of the opportunities to further the work of our career missionaries!"

An evolution in missionaries' appreciation of volunteers has come over a number of years. Ron Boswell, career missionary to Brazil,

"converted" to volunteerism.

While he translated for one of the first missions groups from Texas to Brazil, . . . the pastor preached to a packed church. Many Brazilians wanted to see the Americans in town. . . . At the invitation, people literally stepped over each other to get to the front for counseling. When Boswell saw the Holy Spirit convicting and lives changing because of the gifts, talents, and willingness of the volunteers, he changed from opposition to affirmation of volunteerism. (Smith 1989:8)

Boswell (1981:33) has observed that returned mission volunteers

show a new contagious element about their faith and a new awareness of their mission that continues in the home church setting. . . . regular giving to the church increases as well as gifts to special mission offerings. Many pastors and directors of missions have found this to be a good investment, paying substantial dividends for many years.

Similar evidence has led to an affirmation of volunteerism by both laypeople and career ministers--pastors and missionaries.

Partnership in Southern Baptist Missions

The level and effectiveness of volunteers-in-mission continued to increase. As a result, the Foreign Mission Board developed a program of "partnership" which pairs state conventions with national conventions overseas (FMB Minutes 8 March 1983). "In 1990, the FMB promoted its program of partnership missions under the Volunteers in Missions Department, Ronald N. Boswell, director, and James W. Cecil, associate director" (Dubose 1991:21).

Partnerships originate overseas when Baptist groups recognize a need and request help in meeting it. "No one goes overseas who's not asked. That's a cornerstone," says Ron Boswell (Cited in Skelton 1982:33). Both entities have been seen as equal partners--a mutual sharing which strengthens both groups (Parks 1987:6).

Partnership missions have a dramatic effect on both volunteers and missionaries. Marty Croll (1984:26) observed that "it was the first time many participants had ever had to depend solely on God's leadership. They were foreigners in a strange land." John Mills, board director for West Africa made the following observation: "the variety inherent in the cooperative approach has forced missionaries to a creativity they wouldn't have exercised otherwise" (Welch 1984:56). Now, missionaries are trying new approaches.

By 1990, 24 partnerships were completed, with 17 others in progress. Francis Dubose (1991:22) says, "The story of these partnerships has provided one of the most inspiring sagas in the annals of recent Baptist history." Case studies verify his opinion.

Following is an example from the Texas-Brazil Partnership.

In a three-year period, 1979-81, the largest Southern Baptist state convention linked with the largest Southern Baptist mission field in the most extensive evangelistic venture ever attempted in the largest country of Latin America. This thrust was a part of the larger Texas-Brazil partnership which lasted from 1978 to 1982. Large cities were linked in this partnership of evangelism: . . . Hundreds of Texas churches teamed with hundreds of Brazilian churches in this effort. The immediate results: tens of thousands of new converts and hundreds of new churches and missions. Besides these statistical results, spiritual renewal came to the churches of Brazil and Texas as a result of this unique partnership in evangelism. (1991)

Woodmont Baptist Church, Nashville, Tennessee models partnership missions involvement. From 1977-1990, the church

sent 536 people to thirty-four countries as volunteers in such ministries as preaching, Vacation Bible School, general medicine, dentistry, construction, and education. In a special partnership with Sierra Leone . . . the church has sent teams and invested \$18,000 per year. (Dubose 1991:23)

Woodmont also conducts multiple interstate projects and supports local

missions in the Nashville area.

Frank Orr (1983:29) and others (Dunn 1988, Skelton 1988, Sherman 1979) verify the impact of partnership missions on Woodmont. Orr, a deacon, recalls a man whose mission trip experience had a life-changing impact on his spiritual life. This man was soon elected a deacon.

According to Orr, "every person who has been involved in these endeavors has received such an enlarged vision of world mission needs that personal mission giving has virtually exploded. This impact has a ripple effect throughout the membership" (1983:29). As a result, members have become receptive to the kind of reaching beyond themselves that missions projects require (1983).

What are the keys to positive short-term, crosscultural missions partnerships? First of all, one must consider the risks. Criticism and reservations do exist. Volunteers can learn from them. Most often negative experiences result from a lack of adequate screening, orientation, planning, and follow-up (Dubose 1991:24).

In such cases, volunteers may create an unhealthy dependency on Americans--enhancing a sense of inferiority. This phenomenon develops an erroneous belief that solutions can only come from "outside." The element of mutual benefit is missed.

If not handled correctly, partnership projects can draw from mission budgets. Some volunteers falsely interpret the volunteer effort to be the primary thrust of foreign missions. Spiritual pride can develop. Finally, volunteers may alienate people because of a lack of knowledge of the receptor culture (Welch 1984:62). As a result, volunteers are "impacted" by their experience, but in a harmful manner.

Proper orientation deals with these problems and moves the partnership toward the positive. From his experience as a career missionary and mission administrator, Keith Parks (1981:2) finds partnerships to be most productive when there is "coordination through the Foreign Mission Board, careful advance planning, full consultation, adequate preparation, sharing in both directions, and funding beyond existing commitments."

The Tennessee-Venezuela partnership models Parks guidelines.

From the very beginning when they visited each other and sat down to jointly plan, commitment was the binding force. There was mutual agreement to respect the sacrifice each volunteer would make, to make evangelism the emphasis of every endeavor and to provide solid and ongoing prayer support. According to Tom Vassar, the Foreign Mission Board's associate area director for Spanish America, "A lot of the success of partnerships is in having a dynamic that comes about when a commitment level develops and deepens on the part of the partners--a commitment to work together to win people to the Lord." (Libis 1990:2)

When partnerships are conducted properly, as in recent years, an enormous positive impact results. Dubose (1991:24-25) enumerates some:

persons led to Christ, missions and churches founded, church buildings erected, people taught to read, . . . dams and lakes built, wells drilled, houses built, people fed, teeth repaired, bodies healed, people sheltered and clothed, farmers equipped with better skills of agriculture, people taught vocational skills.

Dubose (1991:25) also senses the qualitative impact on both partnering groups. Love is seen, heard, and felt--both given and received. Interrelational blessings and ties are established between volunteers, career missionaries, and churches around the world. Goodwill is created across geographical, national, and political lines. He concludes by saying,

there is the blessing which comes from the churches and the people who participate in these programs and projects--what

they experience themselves and what they bring back to their churches: spiritual renewal, enhanced missionary vision, and greater sensitivity to heretofore unseen local needs (on the other side of the track or behind the asphalt curtain). Partnership missions comprise some of the most contagious phenomena around today. (1991)

Geoffrey Hammond (1987:11-13) presented several rationale for lay-involvement in partnership missions, which are relevant to the purposes of this study.

The experience is life-changing for participants. A cross-cultural experience will shake the values and belief of an individual to the core. It may take this experience to move some Christians to greater faith and commitment, and to break unhelpful chains of traditionalism. . . . Not only will the experience be life-changing for the participants, but as fellow church members support those who go, they will find enrichment. . . . Participants will have an impact on the whole congregation as they share their experiences. Participants are given opportunity to minister and discover their spiritual gifts. . . . Participants return to their own culture with a greater boldness and readiness to witness. . . . Participants increase their giving to mission work in general when they return to the United States.

Partnership Missions in the Kentucky Baptist Convention

The Woodmont Baptist Church, Tennessee State Convention, and Texas State Convention stories are not unique. God works through many people, churches, and state conventions in similar ways. The Kentucky Baptist Convention (KBC) is an example.

The coming of Dr. William W. Marshall from the Foreign Mission Board (FMB) as Executive Secretary-Treasurer of KBC seemed providential for an overseas foreign mission project. Marshall had been both a missionary in Japan and a FMB administrator. Numerous letters to him expressed interest in a partnership link-up through the Foreign Mission Board (KBC Ex. Bd. 9-10 May 1983:8).

Marshall advised the KBC Executive Board to take the time necessary for adequate preparation. This approach would enhance God's resources being used to the fullest. An invitation was extended to Ron Boswell, Director of Volunteer Enlistment for the Foreign Mission Board, to present an overview of a partnership program (1983:9). Boswell spoke to the Executive Board on "Partnership in Mission," in view of KBC's desire for an overseas mission partnership. He reported that there were eight partnerships in operation--linking a state or an association with a country overseas (1983:20).

On November 14, 1983, the Kentucky Baptist Convention voted to enter into a partnership with Kenya. KBC would negotiate with the FMB to initiate the partnership with the Baptist Convention of Kenya. The initial start-up date was planned for January 1985 (KBC Ex. Bd. 14 Nov. 1988). The partnership had three purposes or goals: 1) To share Christ with Kenya. 2) To accelerate the mission work already underway. 3) To give Kentuckians a firsthand mission experience on the field (KBC Book of Reports 1984:25).

A budget of \$450,000 was requested to cover costs for which the individual volunteers could not be expected to pay (KBC Ex. Bd. 7-8 May 1984:3). KBC directors of missions had their expenses subsidized up to half the cost, up to \$1,000 (KBC Book of Reports 1984:26). Pastors were assisted at \$400 each who could not otherwise participate without financial assistance (KBC Ex. Bd. 10 Nov. 1986:3). Consequently, more pastors and directors of missions would be available to recruit and lead laypeople, who were the "true" volunteers--paying their own expenses (KBC Ex. Bd. 6-7 May 1985:10).

In May 1984, a task force of seven people from KBC visited the Kenya churches and associations. The following needs were surfaced by the Kenyan Christians: evangelism, church growth, church leadership training, human needs, buildings, theological education by extension, and a miscellaneous list of needs such as equipment and materials. It was agreed that the partnership would last from 1985-87. Volunteers would be sent to Kenya upon request from the Kenya Mission. The Kentucky-Kenya Partnership was housed in the Missions Department (KBC Book of Reports 1984:25,26,60).

G. Allen West came as Assistant Coordinator in February 1985 and handled the day-to-day procedures from Kentucky. Both West and his wife spent a month in Kenya to gain firsthand knowledge of the needs, places, and schedules of the work there. Benton Williams, Director of Missions and Church Services Division, provided support for both the assistant coordinator and the Kenya Task Force Committee (KBC Book of Reports 1985:24,25).

James and Wilma Whaley served as host and hostess in Kenya, assisting Kentuckians who served there (KBC Ex. Bd. 14-15 Dec. 1987:6). James had recently-retired from KBC, having led in Church Training and as Administrative Assistant to the Executive Secretary-Treasurer. His training, planning, and administrative experience were indispensable to the project. Martha's gifts as hostess cannot be overlooked. Both proved to be effective bridge-builders (Phillips 1992).

In a March 23, 1992 interview, the Whaleys (1992) "fleshed-out" their experiences--both good and bad.

We got there with lots of "good" theory, strategy, and forms to fill out. Both the church planters (career missionaries) and

the nationals rebelled! Following this, we changed our outlook and agreed to work without the theory, strategy, and forms (which were excellent states-side) that the missionaries and nationals didn't want. Then, KBC requested the "privilege" of coming to their home field and working alongside them.

This approach worked. From the beginning, the Kentucky Baptists understood the value of compromise. It was a continuous give-and-take situation.

During the course of the partnership, one volunteer, one interpreter, and two to ten nationals would visit a village. The volunteer committed a testimony and Scripture to memory in English. The nationals learned from the repetition of the interpreter. By the end of the first day, the volunteer only made the introduction and gave his or her testimony. Then, the national told, in her or his own words, how a person might receive Jesus Christ as Savior. After the second day, a new group was assigned to the volunteer. The former group continued alone (1992).

When the village was first reached, the interpreter requested permission to visit and speak. Most often, villagers would ask the group to wait until they brought their friends. For many, this was the first white person who had visited their home, other than a missionary. The volunteers quickly learned to be culturally sensitive. It was hard for the Kenyans to tell a white person "no." For this reason, only those who followed-up professions of faith with baptism and church membership were reported in the statistics. Volunteers were discouraged from comparing numbers to avoid competition and discouragement (1992).

The partnership realized the importance of preaching services. Virtually all of the Kentucky Baptist pastors wanted to exercise their

preaching skills. Their verbal witness benefitted Kentucky volunteers who were inexperienced speakers. If the sermons were culturally inappropriate, the interpreter "preached his own sermon" (1992)!

Other cases for cultural sensitivity were learned. For example, if a team went into Nairobi and built a church on its own, the locals rebelled. They typically said, "You've knocked us out of a job" (1992)!

When asked how Kentuckians were impacted by their experience, the Whaleys responded,

We developed an appreciation for missionaries and their problems. They are "real" people. We witnessed the unifying effect of the gospel. We saw former warring tribe members attend the baptism of their former enemies and welcome them by wrapping them in a white cloth. We gained appreciation for other cultures--learning from them. We learned from the Kenyans that material things are not necessary to be a happy Christian. Their singing, praying, and living in the face of danger verified the difference Christ makes. We learned to trust the Holy Spirit in combination with human guidelines. We learned that the closer an objective is to the people who carry it out, the more apt it is to be achieved. (1992)

The Whaleys verified that "theory" could be turned into action with careful planning, sensitivity, and the leadership of the Holy Spirit.

During 1985, 80 volunteers served in Kenya. Included in this group were pastors, directors of missions, students, and laypeople. Volunteers did such things as preach, witness, teach, conduct Vacation Bible Schools, conduct theological education by extension, stewardship training, evangelism, building construction, veterinary medicine, dentistry, architectural planning, and WMU training (KBC Book of Reports 1985:62).

To promote the partnership, slide and tape sets were sent to directors of missions. Articles were written in the Western Recorder, the state newspaper. The Swahili Times, a newsletter about the

partnership, was published monthly. (KBC Ex. Bd. 6-7 May 1985:23).

The Kenya experience began to bear fruit. Kentucky volunteers had direct missions experience, which was available for missions in Kentucky and around the world. In 1987, Dr. William Marshall, Executive Secretary-Treasurer, reported discussions toward a future partnership as early as fall, 1989 (KBC Annual 1987:83,84).

Kentucky Baptists contributed almost \$500,000 in Cooperative Program funds in support of the partnership. An estimated \$2,000,000 was raised personally, by churches, by associations, or by other groups in support of the Kentucky volunteers. A number of volunteers pursued missionary careers, and the convention, as a whole, was spiritually impacted. One volunteer reported that it "did something for my church for them to help me go. . . . The church was working through a bad experience . . . and this helped them to become more mission minded" (KBC Ex. Bd. 1987:2-3).

The Kentucky-Kenya Partnership officially ended in 1987. There were 721 volunteers who filled 779 positions (KBC Ex. Bd. 14-15 Dec. 1987:6). Approximately 50,000 professions of faith were reported. Almost 600 churches were started (Book of Reports 1988:57). Continued steady growth followed the partnership. It began in 1985 with 300 churches and 3,000 baptisms (Whaley and Whaley 1992). In 1990-91, 1,610 churches baptized 19,517 new believers (Jones 1991).

These phenomena further verify the Whaley's earlier observation: "theory" could be turned into action with careful planning, sensitivity, and the leadership of the Holy Spirit. Volunteers with limited crosscultural training and experience made a significant contribution to the work of Kenyan Baptists and the lives of thousands of Kenyans. They

became instruments in the mysterious work of the Holy Spirit.

A spirit of cooperation followed the partnership. The balance of \$52,734 in the Kenya Partnership Fund was transferred to the Overseas Partnership fund. The Kenya volunteers agreed to give \$79,165.28 in surplus funds to the Baptist Mission of Kenya for new churches (KBC Book of Reports 1988:24).

Due to the rapid growth in partnership missions, Calvin Wilkins, director of missions in Graves County, was elected to the position of Coordinator of Partnership Missions. He came to the position, having completed 25 overseas mission trips plus numerous state and local mission projects. He has devoted himself solely to instate, interstate, and international missions projects--enlisting and supervising volunteers (1988:60).

The spirit of cooperation continued. On November 14, 1988, the KBC Executive Board voted to enter into a partnership with the state of Espirito Santo, Brazil from 1989-1992 (KBC Ex. Bd. 14 Nov. 1988:2). On November 23, 1988, a committee from KBC entered into a planning series with Espirito Santo Baptists. With their Brazilian colleagues, Kentuckians cooperated in long-range planning for evangelism, social needs, construction, and various undeveloped ministry areas. The Espirito Santo Baptist Executive Board voted to enter into the partnership (KBC Ex. Bd. 12-13 Dec. 1988:5,6).

Marshall Phillips, former missionary to Kenya, came as a contract worker to coordinate volunteer orientation. Tony Gray, FMB missionary in Brazil, served as the on-site field coordinator. The initial cost to volunteers was \$1,650 which included travel, lodging, meals, visa, and

transportation. In December 1989, the first volunteers departed for Brazil (KBC Book of Reports 1989:25,41,59,60). A monthly newsletter, the Capixaba Chronicles, and the Western Recorder update Kentucky Baptists on the partnership's progress and needs.

By the end of the first full year (1990) of the Espirito Santo partnership, 207 volunteers had responded to 24 requests. A variety of requests were filled. Eight evangelism teams, four medical teams, three construction teams, and one music team were the major thrust (KBC Book of Reports 1990:81).

In 1991, there were 182 volunteers in 18 projects. The Persian Gulf War and a recession deterred volunteer commitments. Construction, evangelism, and medical teams were the primary ministries. (KBC Book of Reports 1991:153).

There were requests for a minimum of 193 volunteers for 21 projects for 1992 (Wilkins 1992a). This writer assisted a medical/evangelism team June 8-21, 1992. According to Robert Jones, KBC Direct Missions Department, 677 (plus) volunteers have participated.

Evangelism results indicate more than five conversions per volunteer going. Lives have been touched and changed for eternity, and churches (have been) strengthened for ministry. The Executive Board of the KBC recently voted to extend the Partnership through 1993 as requested by the Espirito Santo Baptist Convention. (KBC Book of Reports 1992:49)

Over 200 volunteers were needed to meet the requests (Wilkins 1992c:1).

As a result of the partnership, eternal relationships have been established. Lives, both home and abroad, were changed. Volunteers, their churches, and associations have realized the impact.

Partnership Missions in the Caldwell/Lyon Baptist Association

The Caldwell/Lyon Baptist Association was organized in 1924 and immediately employed a part-time associational evangelist (now called director of missions--DOM). From early World War II until 1955, the association was led by a KBC district leader. The association serves both Caldwell and Lyon Counties in western Kentucky, which have a combined population of slightly under 20,000 people (Greenfield 1993). The 38 member churches have a combined membership of 10,643 people--54 percent of the total population (Caldwell/Lyon Book of Reports 1992:44).

In spite of the association's strong background in continuous associational work, it had weakened by 1972. There had been no director of missions in over a year, and the past year's receipts were under \$10,000. On March 1, 1972 Harold Greenfield came as director of missions. Launching out on faith, the association became entirely self-supporting with no state convention subsidy. The amount pledged to support Greenfield exceeded the previous year's entire budget. At that time, only four associations in the state were self-supporting. No rural associations were self-supporting (Greenfield 1993).

During the 1970's, Caldwell/Lyon built a strong leadership base and initiated numerous ministry-oriented programs. Financial support steadily increased as a result. In 1977 the Baptist Center was built--the first one of its type in a rural association (1993). This facility houses associational headquarters, meeting and training facilities, media center, library, archives, guest missionary/evangelist/conference leader apartment, and a community food assistance ministry.

As the association continued grew stronger, it began to feel a need for hands-on mission experiences. Realistically, no need was identified for additional local churches. Mission work outside the immediate area seemed to be the answer. Soon, negotiations were initiated with the Energy Basin Association in Wyoming. A partnership was established, and 25 volunteers from Caldwell/Lyon served there during the summer of 1979. Most of them were laypeople, and 10 of the 25 were teenagers to 20-years of age. Mission projects including revivals, a youth camp, Bible Schools, and survey work were conducted at Rock Springs, Medicine Bow, Barrel Oil and Elk Mountain (1993).

The work at Barrel Oil was pioneer missions. The team received permission to conduct a Bible school at the local elementary school. According to Greenfield, "This was our best work!" Of the 75 elementary age children, 68 enrolled in Bible school. There were 20 professions of faith (1993).

The youth camp on Elk Mountain, led by a team of young men, was a near-failure. After one day of Bible school, the oldest leader received a call that his father was seriously ill. He immediately left, taking his fellow team members, without notification. As a result, the camp suffered due to a lack of leadership. From that summer's experience, the volunteers learned that they were lacking in orientation, demographic information, and proper financing (1993).

In spite of negative experiences, the partnership was an overall success. Caldwell/Lyon continued to financially assist churches in the Energy Basin Association for three years. Also, they supplemented a pastor's salary in Soda Springs, Idaho for two years (1993).

In 1983, the association plugged into the Kentucky Baptist Convention and Ohio Baptist Convention partnership. "The Executive Board of the Caldwell/Lyon Baptist Association voted to link with the Capital City Association, Columbus, Ohio" (Greenfield 1983:1). In 1984, two teams (7 people) conducted revivals and did survey work with the South West Chapel and Allums Creek Baptist Churches (Greenfield 1984:1). Two additional teams were sent in 1985 (Greenfield 1985a:2).

Spinoffs resulted from the associational partnership. Northside Baptist Church (Caldwell/Lyon) initiated work with the Carroll Baptist Church (Capital City). Their partnership included financial support and personnel exchange. In addition, several layperson teams conducted evangelistic and construction work in East Kentucky (Greenfield 1993).

In 1983, Harold Greenfield went to Honduras, El Salvador, Belize, Guatemala, and Mexico in view of establishing a crosscultural missions partnership. Following his report, the association voted to partner with a church in Guatemala City, Guatemala. The congregation existed in a squatters area and met in a poorly constructed building with dirt floors. In cooperation with the congregation, Caldwell/Lyon decided to build a church building and have revival services throughout the duration of the construction project (1993).

The association sent a team of nine men, funded their expenses (the men supplemented their funding), and provided the building materials for the project. According to Greenfield, "Other than being saved, it was the greatest experience that I'd ever had. We lived with the people and built strong relationships with both them and fellow team members. It changed the volunteers permanently" (1993).

Greenfield (1993) credited improved orientation for the partnership's success. The team, however, made some mistakes. For example, their large box of tools was not needed. Also, they tried to construct the building "the American way." Recognizing their mistake, the team adapted construction methods according to national co-workers' advice.

Following the Wyoming, Ohio, and Guatemala partnerships, Caldwell/Lyon realized more fully that they were not in competition with the foreign, home, or state mission boards. Rather, they complemented that mission work. Following is a summary of what they learned:

There are several benefits from this. Certainly there is a world-wide need for the gospel. In spite of all the physical needs, the greatest is still spiritual. We can help fulfill that need. Also, those who are personally involved in mission work are affected by it. As we share the experience with the churches many others catch the vision. I believe that it is God's purpose for all of His children to have a mission-vision. (Greenfield 1985a:2)

In 1985, the Kentucky Baptist Convention entered into a partnership with the Kenya Baptist Convention. Greenfield went as part of a four-member team to do evangelistic and organizational work in cooperation with the Kenya Baptist Convention. During his mission, he learned that the Kenyan Baptists were a friendly, sincere, humble people who loved the church. He observed, "Of course, their ways are not our ways, but Baptists (people) have many similarities the world over" (Greenfield 1985c:2).

Following his return, the association felt its way in urging people to volunteer for Kenya. At that time, there was no real goal of how many to send or what they would do. Greenfield reflected, "We recognized the need to send 'non-preacher-types.' Laypeople often do a

better job in witnessing than the preachers. They don't use 'canned sermons, but speak more from their hearts and simply share what Jesus has done for them" (Greenfield 1993).

In 1986, 12 men from Caldwell/Lyon were part of a 24-member team from Kentucky that worked with an association in Mombasa, Kenya, a Muslim city. The Baptist association there had 12 churches and 300 members, who were praying to double their membership. Their prayers were abundantly answered. In two weeks, over 5,000 professions of faith were made, with 4,240 names and addresses made available to the association. Revival continued following the short-term mission. Hundreds more professions of faith were made, and over 70 men answered the call to preach (Greenfield 1986:2). More than 100 churches were planted within a year (Greenfield 1993).

In 1987, 19 Caldwell/Lyon men volunteered for Kenya. Working in the same area, they reported an additional 4,000 professions of faith. In three year's time, they had a part in leading almost 10,000 people to the Lord--about the number of the Caldwell/Lyon Baptist Association membership (Greenfield 1987:2).

The volunteers became part of a great Kenyan awakening, which came after many years of pioneer missions strategy, prayer, and planning on the part of career missionaries and national church leaders. Harold Greenfield (1993) compared it to a "reenactment of Acts." For example, a volunteer would lead someone to the Lord, and the new believer would literally turn around and witness to a friend or family member. That person would, in turn, believe and continue the chain reaction. This phenomenon occurred repeatedly at a ferry landing (1993).

The ferry landed at 20-minute intervals. When the people came off, volunteers began preaching, one-on-one evangelism, and/or distributing gospel tracts. From 10 to 20 people made professions of faith each time. Their names and addresses were taken so that the new believers could be incorporated into local churches. Of the thousands of tracts distributed, none were seen thrown down or wasted. Often, a person would receive a tract and immediately share it with someone (1993).

Caldwell/Lyon was second among all Kentucky associations in numbers of volunteers in Kenya. The experience was so overwhelming that the men had a difficult time readjusting upon their return. After prayerful reflection, their experiences eventually rippled throughout the association, enlightening and motivating others (1993).

A spinoff of the Kenya partnership resulted. While there, volunteers recognized the Kenyan pastors' need for transportation. Consequently, 29 churches, organizations, and/or individuals contributed \$4,379 to purchase bicycles (Caldwell/Lyon Book of Reports 1987:13). The Lord used the Kenya mission project to reach many people with the gospel, complement the Kenyans' work, and simultaneously bless the Caldwell/Lyon Baptist Association.

Following the Kenya mission, the association had no partnerships from 1988-89. This break provided time to evaluate, focus, plan, and re-evaluate. The association then voted to continue mission partnerships in 1990 (Greenfield 1993).

The Kentucky Baptist Convention and the Espirito Santo (Brazil) Baptist Convention entered into a partnership agreement in 1990. From the Kenyan experience, Caldwell/Lyon realized that it was easier to link

with a state-wide emphasis and began to prepare for Brazil. Improved orientation and earlier partnerships helped the association plan for and cope with a different situation in Brazil (1993).

Due to the cultural situation and the type of work in Kenya, only adult men participated. In Brazil, however, the association recognized both the need and opportunity to involve women and youth. Their insights were perceptive. Both the women and youth gained instant rapport with the Brazilians (1993).

In 1990, 18 men and women volunteered for Brazil. They participated in personal evangelism, revival meetings, and Bible schools. Also, they built one mission chapel. Hundreds were reached through the contacts and worship services, with 125 professions of faith reported (Greenfield 1990a:2).

In spite of the Gulf War crisis and economic recession, 15 men, women, and youth volunteered for Brazil in 1991. One pastor painted a mural on the side of a church building that faced a busy street (Greenfield 1991b:3). Another did witness training with youth and young adults and preached at night (Shelton 1992). The remaining 13 volunteers conducted Bible schools and built a mission chapel from 8 a.m. until 5:30 p.m. daily. Then, they conducted worship services nightly, with 93 professions of faith (Greenfield 1991b:3).

In 1992, 27 men, women, and youth volunteered for Brazil. Two teams built mission chapels in two communities. While there, they conducted Bible schools and evening worship services. "Spiritual victories included 140 professions of faith . . . and numerous rededications" (Caldwell/Lyon Book of Reports 1992:19).

Greenfield (1993) reflected on the Brazilian mission:

When our team goes into a community, it is the biggest thing happening there during those two weeks. In most cases, Baptists are in the minority. Our presence draws attention to that church's work. As a result, resources become available and people from the community help build the church. It's a "stone soup" situation. When you say that you come from 10,000 Baptists in the Caldwell/Lyon Association and 15,000,000 Southern Baptists in America, it gives the people a sense of belonging to the larger group of believers. Subsequently, people come to the worship services and many are reached with the gospel.

Reciprocal benefits result. For example, people respond to the gospel, and a church building exists to serve that community for years to come. But, over the long term, the volunteers are the primary beneficiaries. Greenfield says,

People go, and they are moved to tears every day. There is no way that I can tell about it and move someone like them being there--seeing it--doing it. It's not a matter of getting the building built, but experiencing it--being with the people--building relationships. (1993)

When the volunteers return, they share their experiences through testimonies and slide presentations. Press coverage and radio interviews communicate to the larger community. Consequently, the changed volunteers' experiences inform other people's understanding of the mission projects (1993).

Caldwell/Lyon's reputation has grown throughout Kentucky and the nation. According to Greenfield, "Our people pick up on that, and they take pride in their reputation. It's like someone being proud of their family" (1993). The volunteers realize that they have made a positive contribution to world mission.

When asked to offer reasons for the association's success in partnership missions, Greenfield (1993) enumerated three key factors.

First, an atmosphere of commitment exists. The Missions Development Council and Executive Board of the association make a call for potential volunteers. They ask them to seek the Lord's leadership and come to an organizational meeting in January.

Often, 50-60 people will attend. If those in attendance feel led of the Lord to commit their time and ability, the association makes a commitment to send them. Both volunteers and their home churches contribute toward the associational sponsorship. Repeat volunteers are responsible for their financing. This approach attempts to initiate involvement among new volunteers (1993).

On more than one occasion, loans were made to meet the commitment deadline. Without fail, they were paid off before the team's departure. Greenfield (1993) affirms,

This level of commitment provides a "reality check." We borrow money for buildings and often take years to pay them off. We can do the same for missions. We ask the Lord to lay on people's hearts to go and must trust the Lord to provide the resources.

A "Mile of Pennies" campaign followed the 1991 project and supplemented the 1992 financial commitment. Churches pledged to collect a mile of pennies (\$844.80) over-and-above their regular offerings. Children and youth mission groups had a "march of pennies" during Sunday worship services to keep the emphasis before the people (1993). A total of \$37,261.35 was collected (Greenfield 1992b:5).

Second, Greenfield (1993) credited improved orientations for successful partnerships. The association depends on KBC to do the primary crosscultural training. Then, from the time that the project date and type is determined, local orientations are conducted. The

group majors on spiritual formation, building relationships, and specific requirements of the mission setting.

For example, the 1992 volunteers were divided into the Alpha and Omega teams. Each team had a pastor, travel guide, on-site foreman, and Bible school director. During each orientation, teams separately shared information, prayed together, gave testimonies, and planned for their specific tasks (1993).

Greenfield (1993) elaborates,

Our major emphasis has been on building relationships, which become an ongoing phenomenon. The construction becomes secondary. Our goal is not to be so much success-oriented, but rather to relate to people--nationals, missionaries, and fellow volunteers. If the emphasis was merely on construction, we could send the money and have the chapel built for less than it costs to send the volunteers.

This approach to orientation helps team members identify the shortcomings of merely "paying somebody to do it," which is a common American Church paradigm. They realize what they would miss by not directly participating--building relationships.

Throughout the course of the partnerships, volunteers learned from their mistakes. "At the time, we did the best we could with what we knew," says Greenfield. Mistakes informed future orientations, and the volunteers have been responsive. As a result, in spite of some occasional criticism, the partnerships have generally received very strong support. The Executive Board has consistently voted 100 percent to continue them (1993).

Third, Greenfield (1993) identified a theological key to successful partnerships.

There is a strong Landmark influence in this area. Yet, it has strong associational missions programs, which run counter to

Landmarkism. The traditional Landmark position is geared toward direct or independent missions. Individual churches commission their own missionaries. We've had very few churches who have supported independent missions lately, but that history remains behind them. Often, an almost "anti-board" attitude results that they may not be able to identify in their own minds and hearts. Some feel all missions should be direct; others say all should be cooperative. Partnership missions bring the direct and cooperative (board) approaches together. We send our own people directly, but they work with career missionaries who are funded cooperatively. We must have these career missionaries, because we couldn't do partnership missions without their continuous presence in the field.

With this approach, both views complement each other.

Greenfield (1993) was openly willing to identify problems related to partnership missions. For example, people rarely question the qualifications or motivations of career missionaries. Volunteers, however, know one another's fallacies and occasionally question qualifications, motivations, abilities, or morals. Occasionally, volunteers make blunders which hinder the mission. Those problems are dealt with as they occur. Nevertheless, every year someone feels that a particular volunteer(s) should not go. Potential problems seem to be in direct proportion to the number going.

When asked how partnership missions had impacted volunteers, their churches, and the association, Greenfield (1993) confidently replied:

Almost without exception, the volunteers have said that their partnership missions experience was one of the greatest things that had ever happened to them, other than their salvation experience. Even years later, they continue to say, "It was the greatest two weeks of my life!"

Occasionally, volunteers need to learn to "harness" their enthusiasm, because they become almost overbearing about their experience. Some people are turned-off by it. After a period of adjustment and prayerful reflection, their experiences have a positive

effect throughout the association (1993).

All of the Caldwell/Lyon churches have become involved at some level in the mission projects. Greenfield says, "They more or less take for granted that they will participate before voting" (1993). Since the initiation of partnership missions, other mission programs and giving have remained strong.

For years, every church has contributed to the Cooperative Program and Associational missions. Total missions giving, across the board, is near 25 percent of total income. Giving increased in spite of a depressed local economy. Over the past 12 years, hundreds of jobs have been lost. Virtually every factory in the area has closed or curtailed operations, and the coal industry has declined (1993). In the presence of difficult times, member churches have demonstrated their awareness of mission needs.

Partnership missions have become a means to enliven and strengthen the total mission base of the Caldwell/Lyon Baptist Association--local, state, national, and international. Greenfield contends, "This is home base, and if we don't enliven and strengthen missions here, we won't have foreign missionaries out there. I give direct credit to partnership missions for enhancing our mission involvement" (1993).

The following examples provide a basis for Greenfield's position. Prior to partnership missions, only three foreign missionaries had been appointed from Caldwell/Lyon Baptist Association. Since partnership missions were initiated, three couples have been commissioned by the Southern Baptist Foreign Mission Board. According to Greenfield, "When you have three couples to go in a five year period, and you haven't had

that many in the previous 100 years, that's significant" (1993)!

He has found, almost without exception, that volunteers were complimentary of career missionaries' work on the field. They returned to serve in their churches and association as enlivened, excited individuals who both promoted and participated in world mission (1993). Volunteers grew spiritually as a result of sharing their time and talents. Their experiences will, no doubt, reap long-term benefits to both the life of their churches and the Caldwell/Lyon Baptist Association (Greenfield 1991a:2).

Evidence of long term benefits may be found in numerous mission projects conducted by individual churches in the association. For instance, Hopewell Baptist Church conducted a Bible school, door-to-door surveys, and a revival in eastern Kentucky. The mission site is in the Enterprise Association which covers four counties and thousands of unchurched people. The association has only 27 churches to minister to this area. There were 27 professions of faith during the project (Greenfield 1990b:2).

First Baptist Church, Princeton sent 22 youth and five adults to the Santa Rosa Baptist Association near Pensacola, Florida. The group staffed two simultaneous five-day Bible schools at two churches. The youth did all the teaching, and adults served only in emergencies. The church budgeted the transportation, and each youth paid \$125 to go on this mission (1990b:2). Also, the church started a partnership with an Ohio church and has sent a husband and wife on their second mission trip to Utah (Greenfield 1992:2).

A Baptist Men's group from Second Baptist Church, Princeton conducted a weekend revival at Grace Baptist Church in Higginsport, Ohio. They provided music, shared testimonies, and did door-to-door evangelism. Two professions of faith were recorded. White Sulphur Baptist Church sent four volunteers to help the Stone Lick Baptist Church (Kentucky) in Vacation Bible School (Greenfield 1990b:2).

Mt. Zion Baptist Church and Northside Baptist Church have continued their partnerships with the Quaker City and Carroll Baptist Churches in Ohio. They have participated in revivals, survey work, and personnel exchanges. A team of men from the association has roofed a church building in Ohio. Finally, a couple from Southside Baptist Church are working with Campers on Mission in a caravan that drives across Canada and Alaska for mission projects (Greenfield 1992a:2).

These churches and volunteers are examples of

"those who have learned to be effectively engaged in missional outreach . . . a group of people living beyond their preoccupation with themselves. Precisely because they live beyond themselves, their strengths are developed, their vision is lifted, and their energies are vitalized to new levels. (Greenfield 1985c:2)

From observation, one sees a growing commitment to world mission among volunteers, their churches, and the Caldwell/Lyon Baptist Association as a whole.

Data Collection

Viggo Sogaard (1989:178) addresses the issue of observation and measurement. Information must be transformed into generalizations which can be used. He affirms that "research methodologies need to be contextualized. . . . The way a questionnaire is constructed will depend significantly on the given cultural and social context" (1989).

Questionnaires are useful in studies of existing programs, providing descriptive categories which may be evaluated (see Appendix B). They have the following advantages:

- 1) Greater uniformity of response and greater reliability . . .
- 2) Anonymity, encouraging frankness and honesty if highly personal or threatening information is involved.
- 3) Can be distributed to a large number of persons with relative ease . . . can be mailed.
- 4) Economical. (Isaac and Michael 1981:141)

Questionnaires also have the following disadvantages:

- 1) Low percentage of returns, raising serious questions about the nature of the nonrespondents and sampling bias.
- 2) Does not insure the uniformity of interpretation of each question.
- 3) If closed-type items are used (may be) superficial, artificial . . . forced-choice nature may irritate or threaten respondents.
- 4) If open-ended items are used, respondent may object to writing out answers and resistances may be created that reduce the number of participants in the sample. (1981)

The researcher should remember that every question in the questionnaire constitutes a variable (Andrews 1992).

When conducting interviews, one cannot overestimate the importance of the "question" in gaining an adequate understanding of the data. For Jacob Loewen (1986:652-654), the question functions as a mirror for evaluative problem-solving. He provides several general guidelines.

The interviewer must train diligently to ask appropriate questions. One should plan in detail the basic questions to be asked. Midstream adjustments are crucial for response to changing situations. Yes-no questions are to be avoided if they cut off the information flow. As a rule, open-ended questions are preferable (1986:661-662).

When gathering ethnographic information, the interviewer is cast into the learner's role. Informants are often brought face-to-face with

issues which have never been clearly analyzed before. They, too, become learners. Feedback from questions permits the interviewer to adjust, change, or clarify the answers presented. Through feedback, the interviewer perceives more clearly what has been understood (1986:662).

Drawing from such leaders as George Truell of the American Management Association, George Hunter (1990) delineates four techniques for "drawing out the other person." They are summarized as follows:

- 1) Ask a Question. It helps the responder discover what they want to tell you. Begin with open questions and then move to more directed questions, which are based on what the interviewee has already said.
- 2) Silence can be an effective "drawing-out" technique.

Too many interviewers, out of their own anxiety perhaps, jump in to fill any sound void. . . . (P)ause before proceeding--and they'll frequently expand upon their original answer. The first part of the answer was to please you or get by, but now they are telling you how they really feel. (1990)

- 3) Provide "acceptance cues" to communicate understanding: "Yes, I hear you, uh huh, etc."
- 4) Restatement and Reflection: Restatement mirrors what was said back to the responder. It helps him or her feel that they are heard. Reflection sends back a word for how you think the person feels. "If you are listening to a person knowing that you may mirror back to them both their content and their feeling--you'll find that you listen more actively, intentionally, even aggressively, and better" (1990).

Although interviews are time-consuming and expensive, they provide an exploratory device which helps to identify variables and relationships. Supplementing other methods, they probe "into the motivations of respondents and their reasons for responding as they do"

(Isaac and Michael 1981:140). Interviews provide anecdotal data which get at qualitative information. They explore in-depth issues which questionnaires do not cover (Andrews 1992).

Chapter 3

Design of the Study

The study was concerned with short-term volunteers in mission. Its purpose was to evaluate the impact of participation in Kentucky Baptist Partnership Missions on volunteers, their churches, and their associations. Research was conducted among 77 (2 are deceased) volunteers in short-term, crosscultural, partnership missions and the 38 churches in the Caldwell/Lyon Baptist Association, Princeton, Kentucky.

The study incorporated both historical and evaluative methodologies. Historical research is primarily archival work--dealing with primary sources. In doing this type of research, one pays close attention to the components identified and the types of records in which they are found (Hunt 1992). Evaluative research provides descriptive categories by which an ongoing program may be evaluated (Andrews 1992).

Procedures for Data Collection

To achieve the purpose of this study, operational questions and instruments were developed to answer three interrelated research questions.

Research Question 1

How has participation in at least one Kentucky Baptist short-term, crosscultural, partnership missions experience impacted volunteers?

The following operational questions (OQ's) were developed to answer this question:

OQ 1: In what ways did volunteers perceive they changed?

OQ 2: What did volunteers perceive they learned about missions?

OQ 3: What new and meaningful relationships developed?

- QQ 4: How has their attitude toward missions stewardship changed?
- QQ 5: In what ways did their attitude toward other cultures change?
- QQ 6: How has their attitude and action toward witnessing changed?
- QQ 7: What are their plans for future missions involvement?
- QQ 8: Has their attitude toward career missionaries changed?
- QQ 9: In what ways did they recognize the role of the Holy Spirit?
- QQ 10: How will volunteers use their experience upon returning?

These questions were answered by responses to both questionnaires (Appendix B, page 176) and interviews (Appendix C, page 184).

The operational questions established the protocol for the interviews and questionnaires. Both protocols were pre-tested among volunteers not in this study and among others who had not experienced partnership missions. James Cecil and Harold Greenfield reviewed them for clarity. This procedure removed ambiguities and insured that questions were uniformly understood.

Interviews were designed to last approximately 30 minutes, were recorded, and were transcribed. They were conducted among the volunteers in the June 18-July 1, 1992 partnership mission to Brazil. Interviews were conducted two weeks before departure to establish their pre-field experience position and expectations in relation to crosscultural mission experiences. All 27 volunteers participated in this interview (24 were first-time volunteers).

Post-field experience interviews were conducted two weeks after the mission to record volunteers' immediate impressions of their experience. Three were unable to participate. One college student was attending orientation. One pastor was away in negotiation with another church.

One volunteer was recovering from surgery.

A second post-field experience interview was conducted six months later to identify volunteers' more permanent impressions. Again, three were unable to participate. The college student could not return home. One pastor had relocated to another church. Another volunteer was out of town for an extended period. Nevertheless, the 24 respondents to each post-field experience interview yielded an 89 percent response rate.

Interviews helped to identify factors and trends, which were not addressed by the questionnaire. Subjective in nature, they provided anecdotal data and qualitative information. This information, in turn, supplemented the quantitative data, which was derived from the questionnaires.

Questionnaires were administered to volunteers to both Kenya and Brazil. The fact that James Cecil (1981:207-214) developed, pre-tested, and administered the original questionnaire in a previous study increased its validity and reliability. Questions which did not serve the purpose of the present study were eliminated. Other questions, including seven open-ended questions, were added to answer the operational questions.

Questions and responses on the adapted questionnaire were rearranged vertically. More "white space" was provided. Responses on the questionnaire were placed in numerical order rather than alphabetical order. The highest and/or most preferable response was assigned to number 1 to enable consistent statistical analysis. The responses to some variables, like marital status or profession, did not lend

themselves to being ranked. In such cases, the number assigned to a particular response identified it, but did not, necessarily, rank it in comparison to other responses. Quantifying the responses yielded consistent tabulation and analysis. These steps enhanced the appearance of the form, improved ease of completion, and helped to insure more accurate responses according to current trends in instrument design (Andrews 1992; Watson 1993).

An October 17, 1992 volunteer rally was coordinated by this writer and sponsored by the Foreign Mission Board, the Kentucky Baptist Convention, and the Caldwell/Lyon Baptist Association. During this rally, 42 questionnaires were completed. Questionnaires (with cover letter and stamped, return envelope) were mailed to volunteers unable to attend. There were 24 responses to the mailout. A second mailout yielded two additional responses. A total of 68 questionnaires were returned, for an 88 percent return rate (77 deliverable questionnaires). An 80 percent return rate is desirable (Kerlinger 1965:397). Table 1 gives the breakdown of the questionnaire response.

Table 1

Questionnaire Response		
	Number	Percent
Total Sample	79	100.00
Nondeliverable (deceased)	2	2.50
Nonreturned	9	11.40
Deliverable Questionnaires Completed	68	88.30

Research Question 2

How has participation in Kentucky Baptist short-term, crosscultural, partnership missions impacted local churches who have sent one or more of their members as a volunteer?

The answer to this question was determined by answering the following Operational Questions:

- OO 1: What has been the level of total monetary receipts?
- OO 2: What has been the level of total missions expenditures?
- OO 3: What has been the level of Cooperative Program receipts?
- OO 4: What has been the level of associational missions receipts?
- OO 5: What has been the level of partnership missions receipts?
- OO 6: What has been the level of per capita missions giving?
- OO 7: What has been the level of baptisms?
- OO 8: What has been the level of other additions (by letter, etc.)?
- OO 9: What has been the level of resident membership?
- OO 10: What has been the level of KBPM volunteers?
- OO 11: What has been the level of missions promotion/education?

The answers to these questions were entered into a survey instrument (Appendix D, page 187).

Data were recorded from all 38 churches in the Caldwell/Lyon Baptist Association, the Kentucky Baptist Convention, and the Southern Baptist Convention at yearly intervals (1981-1992). Caldwell/Lyon Baptist Association books of reports and associational yearbooks (1981-1992), the Sunday School Board Marketing Research Department (1993), and KBC annuals (1981-1992) provided this information. When information of this nature is sought, it is best to consult an official source, rather than

asking for opinions. This procedure enhances validity and reliability (Andrews 1992). Interview responses supplemented the data.

Research Question 3

How has participation in Kentucky Baptist short-term, crosscultural, partnership missions impacted the local association which has sent volunteers?

To answer this question, a comparative statistical survey (1981-92) was made of the Caldwell/Lyon Baptist Association, the KBC, and the SBC. Personal interviews with Director of Missions, Harold Greenfield, provided a historical overview of partnership missions in the Caldwell/Lyon Baptist Association. Associational newsletters, books of reports, and volunteer interviews supplemented the data.

Procedures for Data Analysis

Data analysis involved searching and arranging fieldnotes, questionnaires, interview transcripts, records (church, association, KBC, SBC), and other related materials to provide a clear understanding of the material (Bogdan and Biklen 1982:145). Manipulating and summarizing of data helped to discover important patterns (Long, Convey, Chwalek 1988:140). Then, raw data were reduced to a form that allowed it to be described, examined, and interpreted.

To interpret behavior embedded in a complex social system, the researcher must conceptualize the parts of the system under investigation, its boundaries, the feedback, and other subsystems to which it may be connected. "Analysis begins with location of situational factors. It progresses to a definition of existing behavioral response. Perceptions, norms, values, evaluations, and goals

must be mapped as participants interact" (Miller 1991:71).

Statistical Analysis

Responses to questionnaires, interviews, and survey forms were placed in the proper format for computer-aided statistical analysis. Then, the data were submitted to Clarence Watson (1993), statistician at MAFES Research Support-Experimental Statistics, Mississippi State University. Watson employed the computer program, "Statistical Analysis System," referred to as SAS (SAS Institute 1988).

Questionnaire data were subjected to analysis of variance (ANOVA) using the general linear models (GLM) procedure of SAS (1988), because of unequal numbers of observations within each category. Means were separated using Fisher's protected least significant difference (LSD). Pearson correlation coefficients were estimated among all variables using the correlation (CORR) procedure of SAS (1988). Frequency tables of responses to the questionnaire and interviews were constructed based on the total number of responses.

SAS (1988) provided simple statistics (number of observations, standard deviation, mean, sum, and minimum and maximum scores). Variance in responses and correlations of variables related to the impact of partnership missions experiences on volunteers were taken into consideration. Finally, SAS (1988) calculated the means of the number of partnership missions volunteers from each of the 38 churches and ranked them as follows: low volunteers (0), moderate volunteers (.17-.50), and high volunteers (.67-1.50).

In ranking the churches, two considerations were made: 1) to rank the churches by the number of volunteers per church; 2) to rank them by

the number of volunteers as a percentage of resident membership. This consideration was an attempt to nullify the influence of church size on the findings. After juxtaposition of the data, three churches exchanged positions between the moderate and high categories. The means rankings remained similar.

Consequently, churches were ranked by the number of volunteers per church, recognizing a slight bias toward church size in the high category. To help offset this bias, movement in trends of the high, moderate, and low volunteer churches were collated. Rate of increase or decrease in trends was monitored. This same procedure followed with the trends in the Caldwell/Lyon Baptist Association, the Kentucky Baptist Convention, and the Southern Baptist Convention.

Summary

The study was designed to evaluate the impact of participation in Kentucky Baptist Partnership Missions on volunteers, their churches, and their associations. The questionnaire, interviews, and survey forms were developed from the operational questions, which unpacked the research questions. Research questions, in turn, unpacked the purpose statement of the study. Once the data were collected and tabulated, statistical analysis put them in proper form for interpretation.

Chapter 4

Findings of the Study

This chapter presents the uninterpreted findings of the study in appropriate narrative, tables, and graphs.

Context of the Population

The questionnaire measured 11 demographic variables, which enhance one's understanding of the population of the study.

Gender, Age, and Marital Status

Among the 68 respondents, there were 54 males and 14 females. Their ages ranged from 15 to 80 years, for an average age of 47 years. Single (7), married (57), widowed/widower (3), and divorced (1) volunteers participated. Table 2 compares gender, age, and marital status.

Table 2

Comparison of Gender, Age, and Marital Status

=====					
<u>Gender</u>			<u>Number</u>	<u>Percent</u>	
Male			54	79.4	
Female			14	20.6	
Total			68	100.0	
<hr/>					
<u>Age</u>	<u>Number</u>	<u>Percent</u>	<u>Marital Status</u>	<u>Number</u>	<u>Percent</u>
0-20	5	7.4	Single	7	10.3
21-40	13	19.1	Married	57	83.8
41-60	39	57.4	Widowed/Widower	3	4.4
>60	11	16.1	Divorced	1	1.5
Total	68	100.0	Total	68	100.0
<hr/>					

Education and Annual Income

In the early stages of the proposal writing, there was some concern that education and/or annual income could be limiting factors on volunteers' participation in short-term mission partnerships. A wide range of both education and income levels were represented among the 66 respondents. Table 3 lists the ranges in volunteer's education levels: below high school, high school, technical school, college, graduate school, and seminary. Also, the table presents the ranges in annual income: \$0-\$15,000, \$15,000-\$20,000, \$20,000-\$30,000, \$30,000-\$40,000, and greater than \$40,000.

Table 3

Education and Annual Income

=====					
<u>Level of Education</u>	<u>Number</u>	<u>Percent</u>	<u>Annual Income</u>	<u>No.</u>	<u>Percent</u>
Seminary	9	13.6	>\$40,000	9	13.2
Other Graduate School	6	9.1	\$30,000-\$40,000	13	19.1
College	18	27.3	\$20,000-\$30,000	20	29.4
Technical School	5	7.6	\$15,000-\$20,000	8	11.8
High School	25	37.9	\$ 0-\$15,000	18	26.5
Below High School	3	4.5	Total	66	100.0
Total	66	100.0			

Years a Christian and Member of Sending Church

The 68 respondents reported a range in the years that they had been Christians of 6 years to over 30 years. An even greater range was

reported in length of time that they had been members of their sending churches: under 2 years to over 30 years. Table 4 gives the ranges in these categories.

Table 4

Years a Christian and Member of Sending Church

<u>Length of Time</u>	<u>Years a Christian</u>		<u>Years Member of Church</u>	
	Number	Percent	Number	Percent
Over 30 years	36	52.9	4	5.9
21-30 years	10	14.7	4	5.9
16-20 years	7	10.3	4	5.9
11-15 years	7	10.3	9	13.2
6-10 years	8	11.8	13	19.1
3-5 years	0	0.0	15	22.1
Under 2 years	0	0.0	19	27.9
Total	68	100.0	68	100.0

Church Activity

The study was concerned with what degree very active, active, and/or not very active members were impacted by their partnership mission experiences. As one might expect, a majority of the volunteers were active in their sending church. Out of the 68 respondents, 62 (91.2 percent) indicated that they were either active or very active members prior to the partnership. Table 5 gives the ranges in levels of church activity among the 68 respondents: very active, active, not very active.

Table 5

Church Activity

<u>Level of Activity</u>	<u>Number</u>	<u>Percent</u>
Very Active	43	63.3
Active	19	27.9
Not Very Active	6	8.8
Total	68	100.0

Table 6

Volunteer Profession Categories

<u>Category</u>	<u>Number</u>	<u>Percent</u>
Agriculture	4	6.0
Construction	4	6.0
Community Service	0	0.0
Church Related	23	34.3
Medical	2	3.0
Manufacturing	7	10.4
Education	4	6.0
Sales	2	3.0
Business	8	11.9
Other	13	19.4
Total	67	100.0

Profession Categories of Volunteers

Among the 67 respondents, 10 categories of professions were reported: agriculture, construction, community service, church related, medical, manufacturing, education, sales, business, and other (7 retirees, 4 students, 1 painter, 1 insurance sales). Table 6 presents the profession categories of the volunteers.

Location of Partnership

The study took into consideration whether or not Kenya, Brazil, or participation in both partnerships impacted volunteers differently. Among the 68 respondents, 13 went to Kenya only; 49 went to Brazil only; six (6) volunteered for both partnerships. Table 7 gives the level of participation in Kenya, Brazil, and both partnerships.

Table 7

Level of Participation

=====		
<u>Partnership</u>	<u>Number</u>	<u>Percent</u>
Kenya	13	19.1
Brazil	49	72.1
Both	6	8.8
Total	68	100.0
=====		

Partnerships Per Volunteer

The study was concerned with the number of partnerships per volunteer and its influence on the impact on volunteers. Among 68 respondents, 59 participated in one partnership; six (6) participated in

two partnerships; two (2) participated in three partnerships, and one (1) participated in four partnerships. Table 8 lists the range in number of partnerships per volunteer.

Table 8

Number of Partnerships Per Volunteer

	<u>Number</u>	<u>Percent</u>
Participated in 1 Partnership	59	86.8
Participated in 2 Partnerships	6	8.8
Participated in 3 Partnerships	2	2.9
Participated in 4 Partnerships	1	1.5
Total	68	100.0

Context of Volunteers' Partnership Experiences

The questionnaire measured 15 variables related to various phases of volunteers' partnership mission experiences. These variables were considered, because they represented potential influences on negative or positive responses from the volunteers.

Volunteer Financing

The Caldwell/Lyon Baptist Association sponsors all first time volunteers. Volunteers, member churches, and other interested parties supplement this sponsorship. Repeat volunteers secure 100 percent of their financing and do not conflict with associational sponsorship channels. Of the 68 volunteers, 61 (89.6 percent) were first timers. Table 9 lists the 68 respondents' source of sponsorship.

Table 9

Volunteer Financing

	<u>Number</u>	<u>Percent</u>
Volunteer Financed	1	1.5
Volunteer & Church Financed	4	4.9
Church Financed	1	1.5
Friend(s) Financed	1	1.5
Association Financed	61	89.6
Total	68	100.0

Influences on Involvement

Influences on volunteers' decision to become involved in partnership missions were considered important. The questionnaire addressed areas of influence on volunteers' personal involvement. Table 10 gives 18 variables of influence and their rating by 67 respondents.

In addition to the questionnaire, the pre-field experience interview with 1992 Brazil volunteers revealed influences on volunteers' involvement. Of the 27 respondents, 17 of them (63 percent) volunteered as a result of the leadership of the Holy Spirit. Previous volunteers influenced 22 volunteers (81.5 percent) to become involved. The director of missions influenced eight volunteers (29.6 percent). Finally, 10 volunteers (37 percent) were encouraged by their pastor.

Table 10

Influences on Involvement in Crosscultural Partnership Missions					
	Much	Moderate	Little	None	Total
Leadership of Holy Spirit	62 * (92.5) **	2(3)	2(3)	1(1.5)	67
The Great Commission	46(68.7)	20(29.9)	1(1.5)	0(0)	67
Desire to Travel	8(11.9)	17(25.4)	22(32.8)	20(29.9)	67
To Meet Missionaries	8(11.9)	22(32.8)	24(35.8)	13(19.4)	67
Friend/Friends	5(7.5)	14(20.9)	22(32.8)	26(38.8)	67
My Unique Skill	8(12.1)	13(19.7)	19(28.8)	26(39.4)	66
To Help Missionaries	22(32.8)	24(35.8)	17(25.7)	4(6.0)	67
To Witness to Lost	46(68.7)	18(26.9)	3(4.5)	0(0)	67
To Be Involved in World Mission	41(61.2)	16(23.9)	7(10.4)	3(4.5)	67
To Learn More About Missions	28(41.8)	22(32.8)	13(19.4)	4(6.0)	67
Something to Do on Vacation	1(1.5)	2(3.0)	6(9.1)	57(86.4)	66
Missionary Asked Me	2(3.1)	7(10.8)	5(7.7)	51(78.5)	65
<u>The Commission</u>	2(3.0)	4(6.1)	6(9.1)	54(81.8)	66
Brotherhood Article	2(3.0)	5(7.6)	4(6.1)	55(83.3)	66
WMU Article	2(3.0)	4(6.1)	3(4.5)	57(86.4)	66
<u>Western Recorder</u>	4(6.0)	9(13.4)	8(11.9)	46(68.7)	67
Testimony of a Missionary	17(25.4)	19(28.4)	11(16.4)	20(29.9)	67
Volunteer's Testimony	26(38.8)	25(37.3)	5(7.5)	11(16.4)	67
* - Frequency. ** - Percent.					

Orientation

For the great majority of volunteers, their partnership experiences were positive. Adequate orientation is crucial to positive short-term, crosscultural missions. All of the 68 respondents were required to participate in pre-field experience orientation at both the KBC and associational levels. Of this number, 41 (60 percent) also participated in personal witness training.

Following their partnership missions experience, 98.5 percent of the respondents rated themselves at least "somewhat qualified" to conduct their overseas ministry. Table 11 lists the volunteers' qualification rating: well qualified, somewhat qualified, or poorly qualified.

Table 11

Volunteer Qualification Rating

	<u>Number</u>	<u>Percent</u>
Well Qualified	29	43.3
Somewhat Qualified	37	55.2
Poorly Qualified	1	1.5
Total	67	100.0

An adequate description of both the ministry to be performed and its location is crucial to any successful orientation. Ninety-five (95) percent of the respondents rated their ministry description as adequate or above, and 92 percent gave the same rating to their location description. All of the 68 respondents rated their on-site orientation

as adequate or above. Table 12 presents the volunteers' rating of information provided concerning their ministry and location description, as well as their on-site orientation.

Table 12

Rating of Information Provided to Volunteers

Rating	Ministry Description		Location Description		On-site Orientation	
	No.	Percent	No.	Percent	No.	Percent
Very Helpful	25	37.3	23	34.8	42	61.7
Helpful	21	31.3	24	36.4	18	26.5
Adequate	18	26.9	14	21.2	8	11.8
Not Adequate	3	4.5	4	6.1	0	0.0
None Received	0	0.0	1	1.5	0	0.0
Total	67	100.0	66	100.0	68	100.0

On-Site Environment

Volunteers' evaluation of the on-site environment reflects their orientation experience. They are warned to be "flexible," because exact conditions are difficult to predict in a crosscultural setting. From 68 respondents, 72 percent felt that they generally or exactly conducted the same ministry as described. An overwhelming 91 percent felt that their on-site accommodations were either generally or exactly as described. Table 13 presents volunteers' rating of both the ministry conducted and on-site accommodations.

Table 13

Rating of Ministry Conducted and On-Site Accommodations

	<u>Conducted Same Ministry as Described</u>		<u>Food & Lodging Same as Described</u>	
	Number	Percent	Number	Percent
Exactly as Described	17	25.0	36	53.7
Generally as Described	32	47.1	25	37.3
Somewhat as Described	15	22.1	6	9.0
Not as Described at All	4	5.8	0	0.0
Total	68	100.0	67	100.0

An environment that lends itself to relationship building opportunities among volunteers, nationals, and missionaries enhances positive partnership missions experiences. Volunteers may critically evaluate these and other experiences with the missionaries prior to their return home. Ninety-seven (97) percent of the respondents rated their fellowship with nationals as either good or excellent; 79 percent gave a similar rating to their fellowship with missionaries. The evaluation with missionaries also received a 79 percent good or excellent rating. Table 14 provides the breakdown of volunteers' evaluation of on-site contact with nationals and missionaries.

Recognition and Reporting of Volunteer Service

All of the 68 respondents received a certificate of appreciation. In addition, 100 percent reported their experiences in a Sunday or Wednesday worship service of their sending church. Some volunteers also reported their experiences in churches other than their own.

Table 14

Rating of On-Site Contact With Nationals and Missionaries

	<u>Fellowship With Nationals</u>		<u>Fellowship With Missionaries</u>		<u>Evaluation With Missionaries</u>	
	No.	Percent	No.	Percent	No.	Percent
Excellent	45	66.2	29	43.3	21	30.9
Good	21	30.9	24	35.8	33	48.5
Fair	2	2.9	12	17.9	14	20.6
Poor	0	0.0	2	3.0	0	0.0
Total	68	100.0	67	100.0	68	100.0

Summary of Volunteer Responses

Volunteers' responses to both questionnaires and interviews were summarized and tabulated.

Questionnaire Open-Ended Responses and Interview Responses

SAS (SAS Institute 1988) made frequency calculations on responses to open-ended questions 32-38 and the interviews. These responses aided the discussion of research findings. For example, they helped to determine "how" knowledge of mission increased. Summaries of questionnaire open-ended responses (Appendix E, page 188) and interview responses (Appendix F, page 190) are provided.

Simple Statistics

SAS (1988) ran simple statistics (number of observations, mean, standard deviation, and minimum and maximum score on each response) on variables 1-31 and 39 of the questionnaire. Appendix G, page 201, contains the simple statistics on these variables.

ROI: Impact of Partnership Mission Experience on Volunteers

Questions 28-31 of the questionnaire measured four general areas of impact of partnership missions experiences on volunteers.

Impact of Partnership Missions Experience on Mission Giving (Q28)

Of the 68 respondents, 13 increased their mission giving greatly; 38 increased their mission giving some, and 16 were giving at the same level. That is, 51 respondents (76.1 percent) reported increased giving. Table 15 presents the level of impact on mission giving as a result of volunteers' partnership missions experience.

Table 15

Impact of Partnership Missions Experience on Mission Giving

	<u>Number</u>	<u>Percent</u>
Increased Giving Greatly	13	19.4
Increased Giving Some	38	56.7
Giving at the Same Level	16 *	23.9
Total	67	100.0

* In the interviews, 10 out of 24 volunteers reported that they were previously giving strong financial support.

Impact of Partnership Missions Experience on Mission Knowledge (Q29)

Sixty-eight (68) volunteers responded as follows: 51--great increase in mission knowledge: 14--some increase in mission knowledge: 3--same level of mission knowledge. Table 16 gives the impact on mission knowledge as a result of volunteers' partnership missions experience.

Table 16

Impact of Partnership Missions Experience on Mission Knowledge

	<u>Number</u>	<u>Percent</u>
Increased Knowledge Greatly	51	75.0
Increased Knowledge Some	14	20.6
Same Level of Knowledge	3	4.4
Total	68	100.0

Impact of Partnership Missions Experience on Attitude Toward CareerMissionary Service (Q30)

From the 67 respondents, one (1) plans to make application for career missionary service. Thirteen (13) plan to investigate the possibility of career missionary service. Thirty-eight (38) are not qualified, but will encourage others to give serious consideration to career missionary service. Ten (10) are not qualified, but would become a career missionary if qualified. Five (5) responded: "I'm not called to career missionary service." In this table, different levels of response do not, necessarily, indicate high or low ranking. Table 17 lists the level of impact on attitude toward career missionary service as a result of volunteers' partnership mission experience.

Table 17

Impact of Partnership Missions Experience
on Attitude Toward Career Missionary Service

	<u>Number</u>	<u>Percent</u>
Plan to Make Application For Career Missionary Service	1	1.5
Plan to Investigate the Possibility of Career Missionary Service	13	19.4
Not Qualified, But Will Encourage Others to Give Serious Consideration to Career Missionary Service	38	56.7
Not Qualified, But Would Become a Career Missionary if Qualified	10	14.9
Not Called to Career Missionary Service	5	7.5
Total	67	100.0

Impact of Partnership Missions Experience on View of Future

Short-Term Service (Q31)

The partnership mission experience impacted 66 respondents as follows: Fifty-one (51) are available for future short-term service and will encourage others. Ten (10) are available for future short-term service. Four (4) felt that it was a good one-time experience and will encourage others to participate. One (1) felt that it was not a good experience, but would not discourage others. An overwhelming 92.5 percent of the volunteers are making themselves available for future short-term service. Fifty-five (83.3 percent) of them have pledged to encourage others to become involved. Table 18 presents the level of impact on view of future short-term service as a result of volunteers' partnership missions experience.

Table 18

Impact of Partnership Missions Experience
on View of Future Short-Term Service

=====

	<u>Number</u>	<u>Percent</u>
Available For Future Short-Term Ministry and Will Encourage Others	51	77.3
Available For Future Short-Term Ministry	10	15.2
Good One Time Experience and Will Encourage Others	4	6.0
It Was Not a Good Experience, But Would Not Discourage Others	1	1.5
Total	66	100.0

Note: For a fuller interpretation of these data, see Chapter 5,
pages 136-138.

Variance in Impact of Partnership Missions Experience on Volunteers

Differences of opinion exist concerning the influence of certain demographic variables on the impact of partnership missions experiences. Examples of such variables are age, gender, marital status, level of education, level of income, experience in Christian ministry, profession, and location and number of partnerships. In order to explore this issue, the study concerned itself with the variance in impact on volunteers from different demographic categories.¹

Analysis of variance and mean separations tests were conducted on 11 demographic variables in relation to the four general areas in which volunteers were impacted (Q28-Q31). Analysis of variance measures variance differences in responses. It is an F test, which is a relative of the T test. Analysis of variance is expressed as P>F (probability of

a greater F). It is considered a conservative test (Watson 1993).¹ Mean separation test measures mean differences in responses--LSD (least significant difference). It is based on the T test. T grouping indicates whether or not means are significantly different. The mean separation test is considered a more liberal test than analysis of variance. For this reason, the study employed Fisher's Protection LSD, which considers differences in T groupings to be significant only if analysis of variance ($P > F$) is significant at the $< .05$ level of probability (1993).¹

These calculations detected differences in volunteers' responses. Consequently, one may ascertain whether demographic variables influence the impact of partnership missions experiences on volunteers. Following are the analysis of variance and mean separation test results for the 11 demographic variables taken into consideration.

Gender

A significant variance exists in the responses of male and female volunteers. Females reported a greater impact on their mission giving as a result of their partnership missions experience. The remaining variables indicated no significant difference in responses. Impact on mission knowledge, impact on attitude toward career missionary service, and impact on view of future short-term service were not significantly different, according to gender. Table 19 gives analysis of variance and mean separation test results for gender.

Table 19

Analysis of Variance and Mean Separation Test for Gender

=====				
			Male (54)	Female (14)
Variable	P>F	Grand Mean	Mean/T Grouping	Mean/T Grouping
Q28	.0312 *	2.04	2.13/A	1.69/B
Q29	.9492	1.29	1.30/A	1.29/A
Q30	.6814	2.93	1.91/A	3.00/A
Q31	.5980	1.32	1.34/A	1.23/A

* Means within a row not followed by the same letter are significantly different at the P = .05 level of probability.

Age

A significant variance exists in the responses of two (2) age categories. The 41-60 age group reported a greater impact on their view of future short-term service as a result of their partnership missions experience than did the over 60 age group. The remaining variables indicated no significant differences in responses. Therefore, impact on mission giving, impact on mission knowledge, and impact on attitude toward career missionary service were not significantly different according to age. Table 20 presents analysis of variance and mean separation test results for age.

Marital Status

No significant variance exists in the responses of four categories of marital status. Consequently, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service was not significantly different according to marital

status. Table 21 lists analysis of variance and mean separation test results for marital status.

Table 20

Analysis of Variance and Mean Separation Test for Age

=====						
			0-20	21-40	41-60	>60
Variable	P>F	GrMean	Mean/TG	Mean/TG	Mean/TG	Mean/TG
Q28	.8431	2.04	2.20/A	2.15/A	2.00/A	2.00/A
Q29	.5285	1.29	1.60/A	1.31/A	1.23/A	1.36/A
Q30	.1238	2.93	2.33/B	2.73/AB	3.09/A	2.80/AB
Q31	.0247 *	1.32	1.40/AB	1.46/AB	1.32/B	1.80/A

* Means in a row not followed by the same letter are significantly different at the P = .05 level of probability.

Table 21

Analysis of Variance and Mean Separation Test for Marital Status

=====						
			Single	Married	Widow(er)	Divorced
Variable	P>F	GrMean	Mean/TG	Mean/TG	Mean/TG	Mean/TG
Q28	.7991	2.04	2.29/A	2.02/A	2.00/A	2.00/A
Q29	.8650	1.29	1.43/A	1.28/A	1.33/A	1.00/A
Q30	.4298	2.93	2.83/A	2.98/A	2.67/A	2.00/A
Q31	.8623	1.32	1.29/A	1.34/A	1.00/A	1.00/A

Education

No significant variance exists in the responses of six categories of education levels. As a result, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service was not significantly different according to education level. Table 22 provides analysis of variance and mean separation test results for education.

Table 22

Analysis of Variance and Mean Separation Test for Education

Var.	P>F	QM	Sem.	GrSch	College	TnSch	H.S.	<H.S.
			Mn/TG	Mn/TG	MnTG	Mn/TG	Mn/TG	Mn/TG
Q28	.5273	2.04	2.33/A	1.83/A	1.89/A	2.20/A	2.08/A	2.33/A
Q29	.6862	1.29	1.56/A	1.33/A	1.17/A	1.40/A	1.28/A	1.33/A
Q30	.2531	2.93	3.0/AB	3.50/A	2.88/AB	2.40/B	3.0/AB	3.0/AB
Q31	.7057	1.32	1.11/A	1.50/A	1.29/A	1.60/A	1.38/A	1.00/A

Income

A significant variance exists in the responses of three (3) income levels. Volunteers in the \$30-40,000 income level reported a significantly different impact on their attitude toward career missionary service than did the \$20-30,000 and \$0-15,000 income levels. The remaining variables indicated no significant difference in responses. Therefore, impact on mission giving, mission knowledge, and view of future short-term service was not significantly different

according to income. Table 23 gives analysis of variance and mean separation test results for income.

Table 23

Analysis of Variance and Mean Separation Test for Income

=====							
			>40	30-40	20-30	15-20	0-15
Variable	P>F	GrMean	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG
Q28	.1222	2.04	2.00/AB	1.85/AB	2.20/A	1.57/B	2.22/A
Q29	.9569	1.29	1.22/A	1.23/A	1.35/A	1.25/A	1.33/A
Q30	.0188 *	2.93	3.00/AB	3.46/A	2.61/B	3.00/AB	2.88/B
Q31	.2550	1.32	1.00/B	1.23/AB	1.26/AB	1.38/AB	1.59/A

* Means within a row not followed by the same letter are significantly different at the P = .05 level of probability.

Years A Christian

A significant variance exists in the responses of three (3) levels of the number of years that a volunteer had been a Christian. Volunteers in the 6-10 year level reported a significantly different impact on their attitude toward career missionary service than did the 16-20 and over 30-year levels. The remaining variables indicated no significant difference in responses. Consequently, impact on mission giving, mission knowledge, and view of future short-term service was not significantly different according to the number of years that a volunteer had been a Christian. Table 24 presents analysis of variance and mean separation test results for the number of years that a volunteer had been a Christian.

Table 24

Analysis of Variance and Mean Separation Test for Years a Christian

=====

			>30	21-30	16-20	11-15	6-10
Variable	P>F	GrMean	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG
Q28	.8717	2.04	1.97/A	2.20/A	2.00/A	2.14/A	2.13/A
Q29	.2333	1.29	1.25/AB	1.30/AB	1.43/AB	1.00/B	1.63/A
Q30	.0076 *	2.93	3.16/A	2.57/AB	3.14/A	2.67/AB	2.38/B
Q31	.6363	2.93	1.27/A	1.60/A	1.14/A	1.29/A	1.38/A

* Means within a row not followed by the same letter are significantly different at the P = .05 level of probability.

Years a Member of Sending Church

No significant variance exists in the responses of seven (7) levels of the number of years that a volunteer had been a member of the sending church. As a result, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service was not significantly different according to the number of years that a volunteer had been a member of the sending church. Table 25 lists analysis of variance and mean separation test results for the number of years that a volunteer had been a member of the sending church.

Table 25

Analysis of Variance and Mean Separation Test
for Years Member of Sending Church

=====									
Var.	P>F	GM	>30 M/TG	21-30 M/TG	16-20 M/TG	11-15 M/TG	6-10 M/TG	3-5 M/TG	<2 M/TG
Q28	.3183	2.04	1.75AB	1.33/B	2.25/A	2.33/A	1.92AB	2.13/A	2.05AB
Q29	.9424	1.29	1.25/A	1.00/A	1.25/A	1.22/A	1.39/A	1.33/A	1.32/A
Q30	.9241	2.93	3.25/A	3.00/A	3.00/A	2.71/A	3.00/A	2.85/A	2.94/A
Q31	.6850	1.32	1.00/A	1.00/A	1.25/A	1.44/A	1.42/A	1.50/A	1.21/A

Church Activity

No significant variance exists in the responses of three (3) levels of church activity. Therefore, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service was not significantly different according to church activity. Table 26 provides analysis of variance and means separation test results for church activity.

Table 26

Analysis of Variance and Mean Separation Test for Church Activity

=====					
Variable	P>F	Gr Mean	Very Active Mean/T Gr	Active Mean/T Gr	Not Very Active Mean/T Gr
Q28	.8862	2.04	2.05/A	2.02/A	2.17/A
Q29	.5293	1.29	1.30/A	1.21/A	1.50/A
Q30	.9558	2.93	2.91/A	2.94/A	3.00/A
Q31	.2892	1.32	1.29/A	1.47/A	1.00/A

Profession

No significant variance exists in the responses of nine (9) categories of profession. Consequently, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service were not significantly different according to profession. Table 27 gives analysis of variance and mean separation test results for profession.

Table 27

Analysis of Variance and Mean Separation Test for Profession

=====		
Variable	P>F	Grand Mean
Q28	.8797	2.04
Q29	.7562	1.29
Q30	.2556	2.93
Q31	.5781	1.32

	Agr	Constr	ChRel	Med	Mfg	Ed	Sales	Bus	Other *
V.	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG	Mn/TG
28	2.00/A	2.25/A	2.17/A	2.08/A	2.14/A	1.75/A	2.00/A	1.75/A	2.08A
29	1.25/A	1.25/A	1.35/A	1.00/A	1.00/A	1.50/A	1.00/A	1.25/A	1.46A
30	3.25/A	2.50/A	3.05/A	2.50/A	2.83/A	3.33/A	2.50/A	3.25/A	2.64A
31	1.00/B	1.75AB	1.41AB	1.00/B	1.14AB	1.25AB	2.00/A	1.13AB	1.3AB

* 7 retirees, 4 students, 1 painter, 1 insurance.

Kenya vs Brazil vs Both

No significant variance exists in the responses of volunteers to Kenya, Brazil, or both partnerships. As a result, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service were not significantly different according to partnership location. Table 28 gives analysis of variance results for Kenya, Brazil, and both partnerships.

Table 28

Analysis of Variance for Kenya vs Brazil vs Both *

Variable	P>F	Grand Mean
Q28	.8102	2.04
Q29	.9802	1.29
Q30	.6167	2.93
Q31	.5338	1.32

* Mean Separation Test Not Conducted

Number of Partnerships Per Volunteer

No significant variance exists in the responses of volunteers who participated in one (1), two (2), three (3), or four (4) partnerships. Therefore, impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service was not significantly different according to number of partnerships per volunteer. Table 29 presents the analysis of variance results for number of partnerships per volunteer.

Table 29

Analysis of Variance and Mean Separation Test
for Number of Partnerships Per Volunteer

=====						
			1	2	3	4
Variable	P>F	Grand Mean	Mn/TG	Mn/TG	Mn/TG	Mn/TG
Q28	.4642	2.04	2.07/A	2.00/A	2.00/A	1.00/A
Q29	.4005	1.29	1.34/A	1.00/A	1.00/A	1.00/A
Q30	.2272	2.93	2.88/A	3.00/A	3.50/A	4.00/A
Q31	.9455	1.32	1.32/A	1.33/A	1.50/A	1.00/A

Note: For a fuller interpretation of these data, see Chapter 5, pages 138-141.

Correlation of Variables Related to Impact on Volunteers

The study investigated the correlations between the 11 demographic variables and the four general areas of impact of partnership missions experiences on volunteers. Pearson correlation coefficients were calculated. They are expressed as "r" and denote positive or negative movement of variables in relation to each other. High correlations (>.70) indicate a consistent movement of variables together (+/-).

To determine the meaningfulness of a correlation, convert the correlation coefficient (r) to a coefficient of determination (r-square). The coefficient of determination ranges from 0.0 to 1.0 (0-100 percent) and tells what percent of the variation in one variable can be attributed to the variation in the other variable. For example, a correlation of .70 is meaningful. It explains that 49 percent of the variation in one variable can be attributed to variation in the other variable (Watson 1993).⁴ Table 30 provides the correlation analysis

results of the 11 demographic variables for the four areas of impact.

Table 30

Correlation Analysis of Demographic Variables

=====				
Pearson Correlation Coefficients (r)				
Variable	Q28	Q29	Q30	Q31
Sex	-.26 *	-.01	+.05	-.07
Age	-.08	-.11	+.17	+.03
Marital	-.08	-.09	-.14	-.06
Education	+.01	-.09	-.05	+.05
Income	+.11	+.06	-.15	+.28 *
Yrs/Xn	+.08	+.12	-.38 *	+.02
Yrs/Member	+.11	+.10	-.07	+.09
ChActivity	+.06	+.04	+.04	-.03
Profession	-.12	+.07	-.08	-.04
10A **	-.03	+.00	-.07	-.08
10B ***	-.15	-.19	+.26 *	-.01

* Significantly different from 0 at the .05 level of probability (P>R).

** Kenya vs Brazil vs both. *** No. partnerships per volunteer.

Note: For a fuller interpretation of these data, see Chapter 5, page 141.

Trends in Impact of Partnership Missions Experiences on Volunteers

Frequency tables of responses to open-ended questions (Appendix E, page 188) and interviews (Appendix F, 190) were constructed based on the

total number of responses. These tables further unpacked the manner in which volunteers' mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service changed.

For example, Table 17 on page 85 shows volunteers' increase in mission knowledge as a result of partnership missions experiences. Analysis of variance, mean separation test, and correlation analysis demonstrate a consistent response across demographic variables. Frequency tables of responses, however, demonstrate the areas in which volunteers' mission knowledge increased. Consequently, within the category of mission knowledge, one sees that volunteers' knowledge of cultural sensitivity and awareness, the work of career missionaries, and the work of the Holy Spirit increased.

Frequency tables of responses demonstrate other types of impact as well. For example, they measure to what degree volunteers' hope for new and meaningful relationships was realized. Volunteers' plans for future involvement in world mission, personal witnessing, and mission giving are shown. Finally, volunteers hoped for and experienced spiritual growth. Table 31 (developed from frequency tables) demonstrates significant trends in impact on volunteers as a result of their partnership missions experiences.

Table 31

Trends in Impact of Partnership Mission Experiences on Volunteers

Trend	Pre-Field		Post-1		Post-2		Questionnaire	
	No.	%	No.	%	No.	%	No.	%
No. in Sample	27		24		24		68	
MISSION GIVING:								
More Aware of Need	.		17	70.8	14	58.3	.	
Continue Strong Financial Support *	.		5	20.8	9	37.5	.	
Increase Mission Giving	.		14	58.3	15	62.5	51	76.1-Q28
MISSION KNOWLEDGE:								
Increase Knowledge of Mission Work	2	7.4 **	15	62.5	11	45.8	65	95.6-Q29
Culture:								
Increase in Cultural Sensitivity/Awareness	10	37.0 **	15	62.5	.		38	55.9
Example--Brazilians Are:								
Poor	16	59.3	7	29.2	6	25.0	.	
Less Fortunate Than Americans	5	18.5	.		.		.	
Less Stressful in View/Mgt. of Time	.		10	41.7	.		.	
Similar at Deep Level of Human Needs/Hopes	.		8	33.3	.		.	
Hospitable--friendly, accepting, loving, warm, giving, generous people	.		22	91.7	15	62.5	.	

Table 31, continued

=====									
Trend	Pre-Field		Post-1		Post-2		Questionnaire		
	No.	%	No.	%	No.	%	No.	%	
<hr/>									
MISSION KNOWLEDGE (cont'd):									
Missionaries:									
Efficient/Dedicated Workers/Coordinators	.		15	62.5	16	66.7	35	52.2	
Indigenous Workers	.		16	66.7	5	20.8	.		
Special Level of Service	.		5	20.8	5	20.8	14	20.9	
Like Us--Similar Needs & Problems	.		1	4.2	5	20.8	2	3.0	
Work of Holy Spirit:									
Total Control		16 59.3 ***		13 54.2	.			18 26.9	
Comfort/Encourage/ Protect		7 25.9 ***		3 12.5	.			9 13.2	
Create Unity of Purpose, Teamwork & Enable Effectiveness		13 48.1 ***		14 58.3		5 20.8		21 30.9	
Spiritual Responses	.			13 54.2		4 16.7		22 32.4	
FUTURE MISSIONS INVOLVEMENT:									
Explore Career Missions		1 3.7 **		3 12.5		3 12.5		14 20.9-Q30	
Additional Partnerships		3 11.1 **		24 100		24 100		61 92.5-Q31	
Home Church & Community Missions		19 70.4 **		18 75.0		12 50.0		.	
Public Life ****		14 51.9 **		15 62.5		15 62.5		.	
Longer Tenures as Missions Volunteer	.		.			4 16.7		.	

Table 31, continued

Trend	Pre-Field		Post-1		Post-2		Questionnaire	
	No.	%	No.	%	No.	%	No.	%
FUTURE MISSIONS INVOLVEMENT (cont'd)								
Exploring Work with SBC Home Ms Board	.		.		2	8.3	.	
Encourage/Promote Inform/Motivate	.		.		20	83.3	.	
GENERAL POST-FIELD EXPERIENCE IMPACT ON VOLUNTEERS:								
Building Relationships:								
Build/Strengthen Relationships	7	25.9 **	24	100	22	91.7	51	75.0
With Nationals	.		20	83.3	16	66.7	32	47.8
With Missionaries	.		7	29.2	3	12.5	10	14.9
With Volunteers	9	33.3 **	18	75.0	22	91.7	37	54.4
More Active, Effective Witness:	13	48.1 **	15	62.5	22	91.7	57	83.8
Spiritual Growth:	20	74.1 **	22	91.7	15	62.5	25	36.8

* In the interviews, 10 volunteers indicated that they were previously strong financial supporters of world mission.

** Hope to . . .

*** Believe Holy Spirit will have/will/will bring about . . .

**** School, work, civic clubs, public speaking, using patience/tolerance learned, and daily witnessing.

Note: For a fuller interpretation of these data, see Chapter 5, pages 142-152

RQ2: Impact of Partnership Missions Experiences on Churches

Interviews with the 1992 Brazil volunteers revealed expectations and experiences of the impact of partnership missions on sending churches. Some volunteers expected and eventually saw little or no impact. Others hoped for and witnessed an increase in mission awareness and support, as well as increased direct missions involvement in their home churches. Table 32 lists the expectations and experiences in impact of partnership missions experiences on sending churches, as observed by the volunteers.

Table 32

Expectations and Experiences Impact of Partnership Missions Experiences on Churches =====				
Impact	Pre-Field Interview		Post-Field Interview *	
	Number	Percent	Number	Percent
Increase Mission Awareness/Support	14	51.9 **	13	54.2
Increase Mission Involvement	11	40.7 **	9	37.5
Little or No Effect	2	7.4 ***	7	29.2

* No. 2. ** Hope my church will . . . *** Expect to see . . .

Correlation of Variables Related to Impact on Churches

Initially, 11 operational questions or variables explored the impact of partnership missions experiences on churches which sent at least one volunteer. Following data collection and analysis, fewer variables were reported. This possibility surfaced due to high correlations between

interconnected variables.

For example, the correlations between total missions receipts/total receipts, total missions receipts/Cooperative Program receipts, and total missions receipts/associational missions receipts were extremely high. Therefore, total missions receipts reflected the trends of the other three variables. Number of partnership missions volunteers and level of partnership missions receipts are highly correlated (.93). As a result, number of volunteers reflects the trends of partnership missions receipts. The variable, per capita missions receipts, was valuable, because it demonstrates the impact of partnership missions experiences apart from the "potential" influence of church size.

Resident membership results from baptisms and other additions (transfer growth) and generally indicates these trends. Although not as highly correlated to volunteers as the other variables (Table 34, page 106), resident membership enhances one's understanding of the trends of mission-oriented churches versus less mission-oriented ones.

Brotherhood and WMU, the mission promotion and education organizations of Southern Baptist Churches, reflect the level of world mission promotion and education in these churches.

Reducing the number of variables to be compared greatly decreased the volume of necessary data to be reported. The following variables were selected to be reported: number of partnership missions volunteers, level of total missions receipts, level of per capita missions receipts, level of resident membership, and level of Brotherhood and WMU enrollments. Reporting these variables adequately demonstrated the trends in impact on sending churches (Watson 1993). Table 33 gives the

correlation analysis results for interconnected variables in the association, the KBC, and the SBC. Here, one sees the high correlations, which justified reducing the number of reported variables.

Table 32 shows increased mission awareness and support and increased mission involvement in some churches as a result of members' partnership missions experiences. The study also explored additional areas of impact on churches in relation to partnership missions volunteers. Correlation analysis of total missions receipts, per capita missions receipts, resident membership, and Brotherhood and WMU enrollments was conducted for partnership mission volunteers. Table 34 gives the correlation analysis results for partnership missions volunteers from churches in the Caldwell/Lyon Baptist Association. A majority of variables show significant positive correlations ($>.70$).

Also, correlation analysis of the five variables was conducted for the SBC, KBC, association, and low, medium, and high volunteers churches. Table 35 provides the output from the correlation analysis of the five variables for interconnected groups. The table demonstrates the relative strength of the high volunteers churches and the association in relation to the conventions and other groups of churches.

Table 33

Correlation Analysis of Interconnected Variables
for Association, KBC, and SBC

=====

Variables	Pearson Correlation Coefficients (r) *		
	Association	KBC	SBC
TotMss/TotRcpt	.97	.99	.85
TotMss/CoopPr	.99	.98	.88
TotMss/AssocMss	.87	.99	.99
TotMss/PercapMss	.99	.99	.89
TotMss/ResidMem	.78	.91	.85
TotMss/Brotherhd	.83	.75	.61
TotMss/WMU	.89	.79	.93
PercapMss/TotRcpt	.96	.99	.97
PercapMss/CoopPr	.98	.98	.99
PercapMss/AssocMss	.89	.99	.97
PercapMss/ResidMem	.75	.91	.93
PercapMss/Brotherhd	.84	.74	.56 **
PercapMss/WMU	.86	.79	.92
ResidMem/TotRcpt	.73	.93	.99
ResidMem/Brotherhd	.53 **	.84	.75
ResidMem/WMU	.70	.82	.82
Brotherhd/WMU	.84	.54 **	.47 **

* Significantly different from 0 at the .05 level
level of probability ($P > R$).

** $P > R > .05$.

Table 34

Correlation Analysis for Partnership Missions Volunteers

=====

Pearson Correlation Coefficients (r) *

Variable	Partnership Volunteers
Total Receipts	.82
Total Missions Receipts	.77
CoopProgram Receipts	.77
AssocMissions Receipts	.77
Per Capita Missions Receipts	.78
Partnership Missions Receipts	.93
Resident Membership	.40 **
Brotherhood Enrollment	.72
WMU Enrollment	.75

* Significantly different from 0 at the .05 level of probability (P>R).

** P>R >.05

Note: Correlation analysis is calculated on the following scale:

-1	0	+1
Perfect Negative Relationship	No Relationship	Perfect Positive Relationship

Table 35

Correlation Analysis of Selected Variables
for Interconnected Groups

Pearson Correlation Coefficients (r) *

Variables	TotMss	PerCapMss	ResMem	Brotherhd	WMU
CL/SBC	.88	.95	.70	.54 **	.83
CL/KBC	.99	.99	.76	.57	.83
CL/Vol-L	.81	.86	-.17 **	-.12 **	.60
CL/Vol-M	.99	.97	-.64	.82	.84
CL/Vol-H	.96	.91	.43 **	.78	.26 **
KBC/SBC	.84	.97	.94	.95	.99
KBC/Vol-L	.80	.91	-.68	-.25 **	.39 **
KBC/Vol-M	.98	.96	-.54 **	.72	.90
KBC/Vol-H	.97	.89	.59	.13 **	.02 **
SBC/Vol-L	.76	.95	-.79	.01 **	.38 **
SBC/Vol-M	.87	.95	-.58	.59	.89
SBC/Vol-H	.83	.79	.65	.10 **	-.07 **
Vol-L/Vol-M	.81	.85	.39 **	-.48 **	.34 **
Vol-L/Vol-H	.79	.71	-.44 **	-.08 **	.42 **
Vol-M/Vol-H	.96	.85	-.20 **	-.07 **	.14 **

* Significantly different from 0 at the .05 level
of probability ($P > R$).

** $P > R > .05$

Note: For a fuller interpretation of these data, see Chapter 5,
pages 152-154.

Trends in Impact of Partnership Missions Experiences on Churches

Trends of the low, moderate, and high partnership missions volunteers churches were compared over two periods. The first period, 1981-1992, begins four years prior to the initiation of Kentucky Baptist Partnership Missions (KBPM). The second period, 1985-1992, begins with the initiation of KBPM. Appendix H, page 202, contains summary tables of the data.

Total Missions Receipts

Low volunteers churches grew 40.7 percent in total missions receipts since 1981 and grew 2.6 percent since 1985. Moderate churches grew 84.4 percent since 1981 and 26.2 percent since 1985. High churches grew 73 percent since 1981 and 37.9 percent since 1985. Figure 1 shows the trends in total missions receipts for the three levels of churches.

Per Capita Giving

Low volunteers churches had 73.6 percent increase in per capita missions giving since 1981 and 15.1 percent increase since 1985. Moderate churches had 203.1 percent increase since 1981 and 36.6 percent since 1985. High churches had a 200.8 percent increase since 1981 and 51 percent since 1985. Figure 2 gives the trends in per capita missions giving for the three levels of churches.

Resident Membership

Low volunteers churches showed 34.9 percent loss in resident membership since 1981 and 33.6 percent loss since 1985. Moderate churches showed 8.3 percent loss since 1981 and 6.6 percent since 1985. High churches showed 3.1 percent growth since 1981 and 4.6 percent since 1985. Figure 3 shows resident membership for three levels of churches.

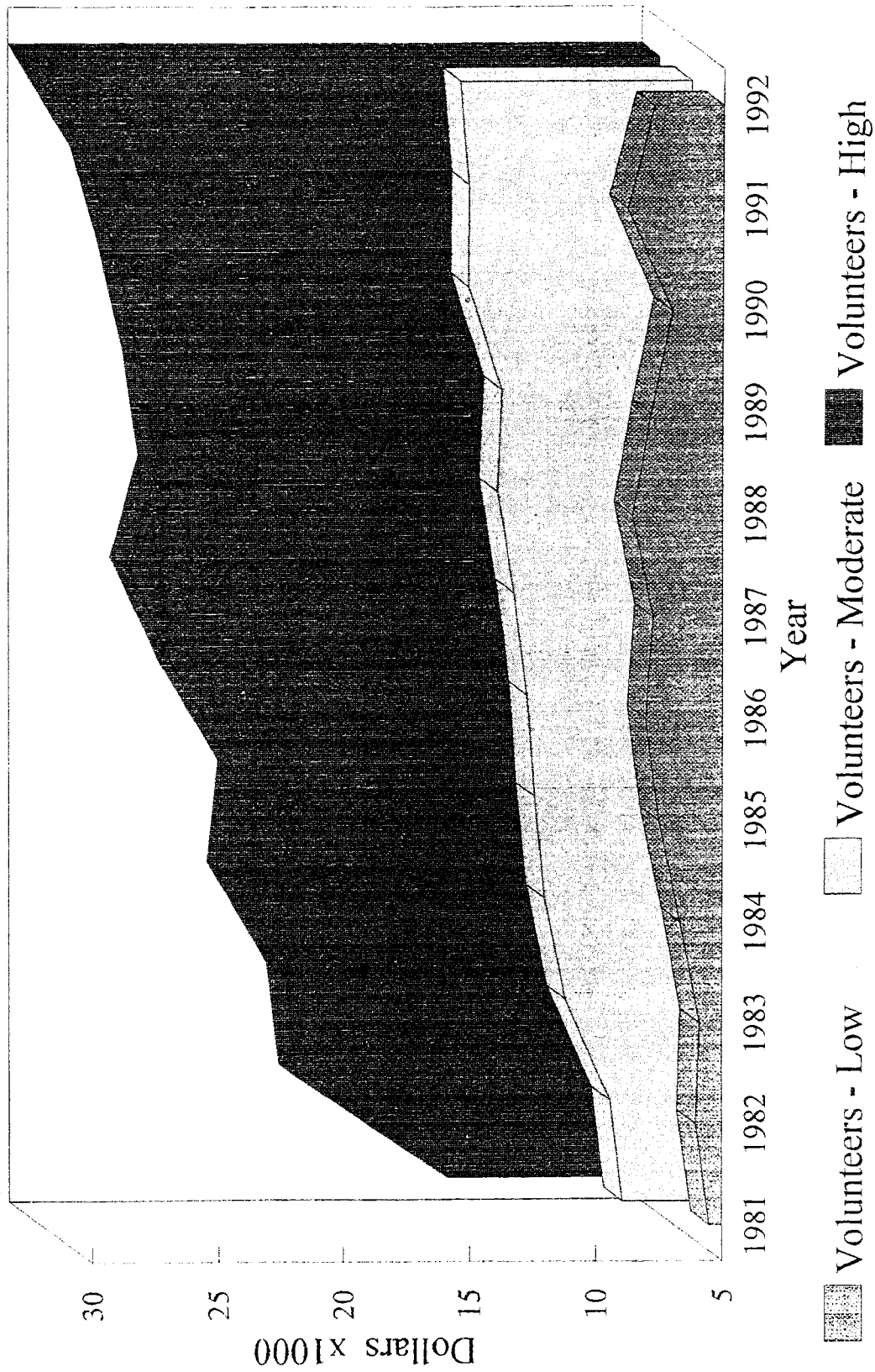


Figure 1 Total Mission Receipts of Churches Ranked by Level of Partnership Missions Volunteers

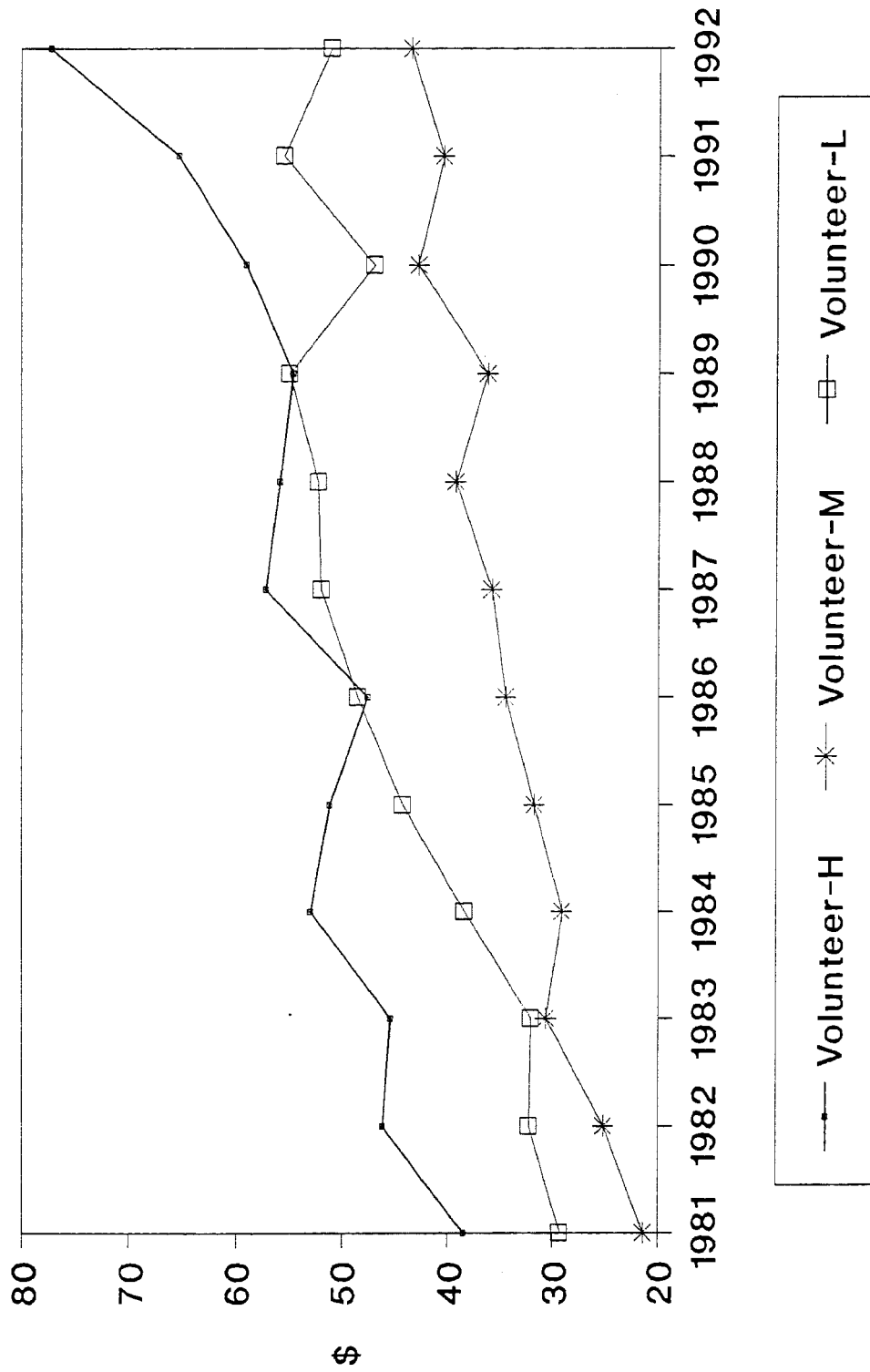


Figure 2 Per Capita Missions Receipts of Churches Ranked by Level of Partnership Missions Volunteers

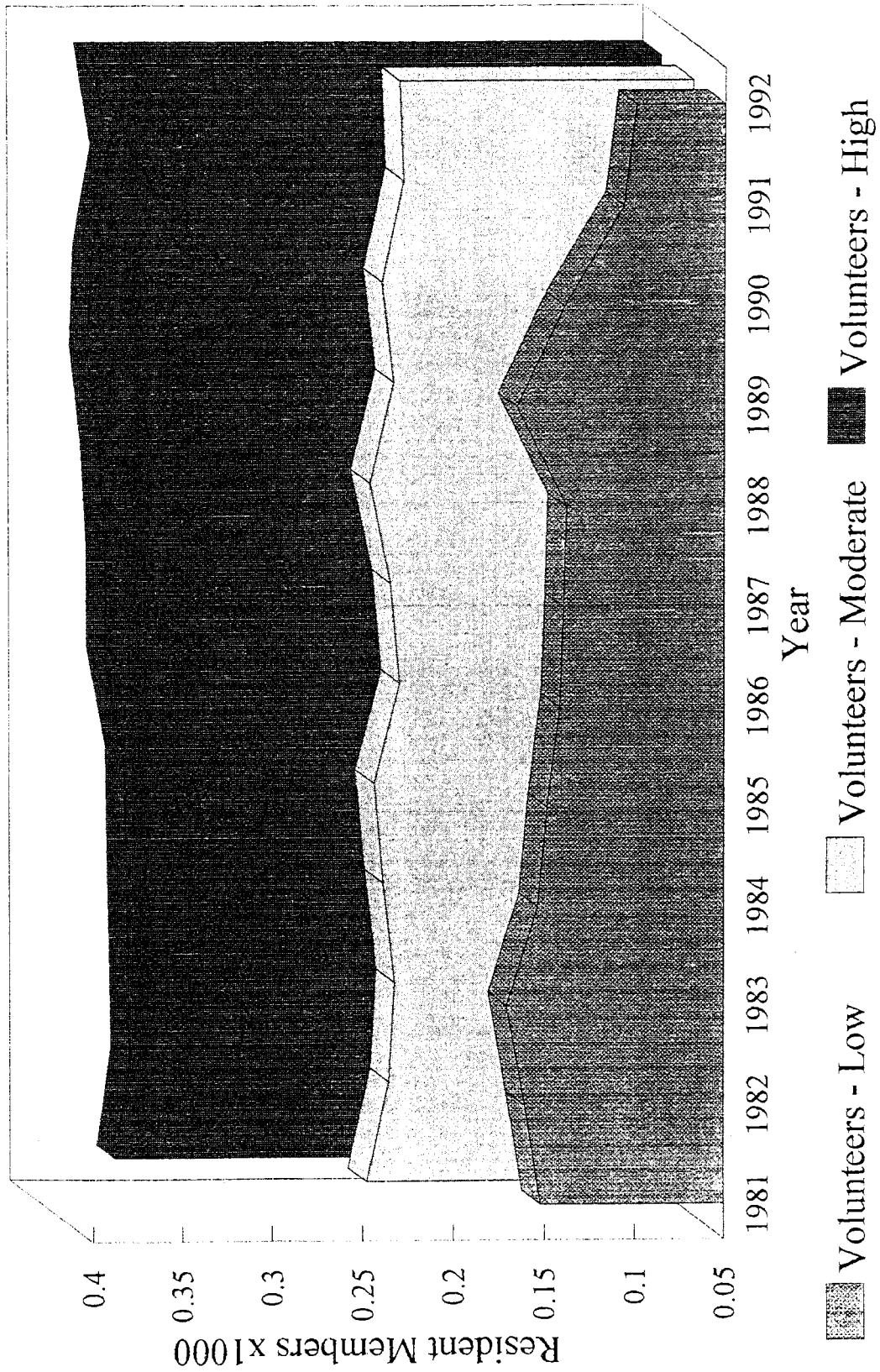


Figure 3 Resident Membership of Churches Ranked by Level of Partnership Missions
Volunteers

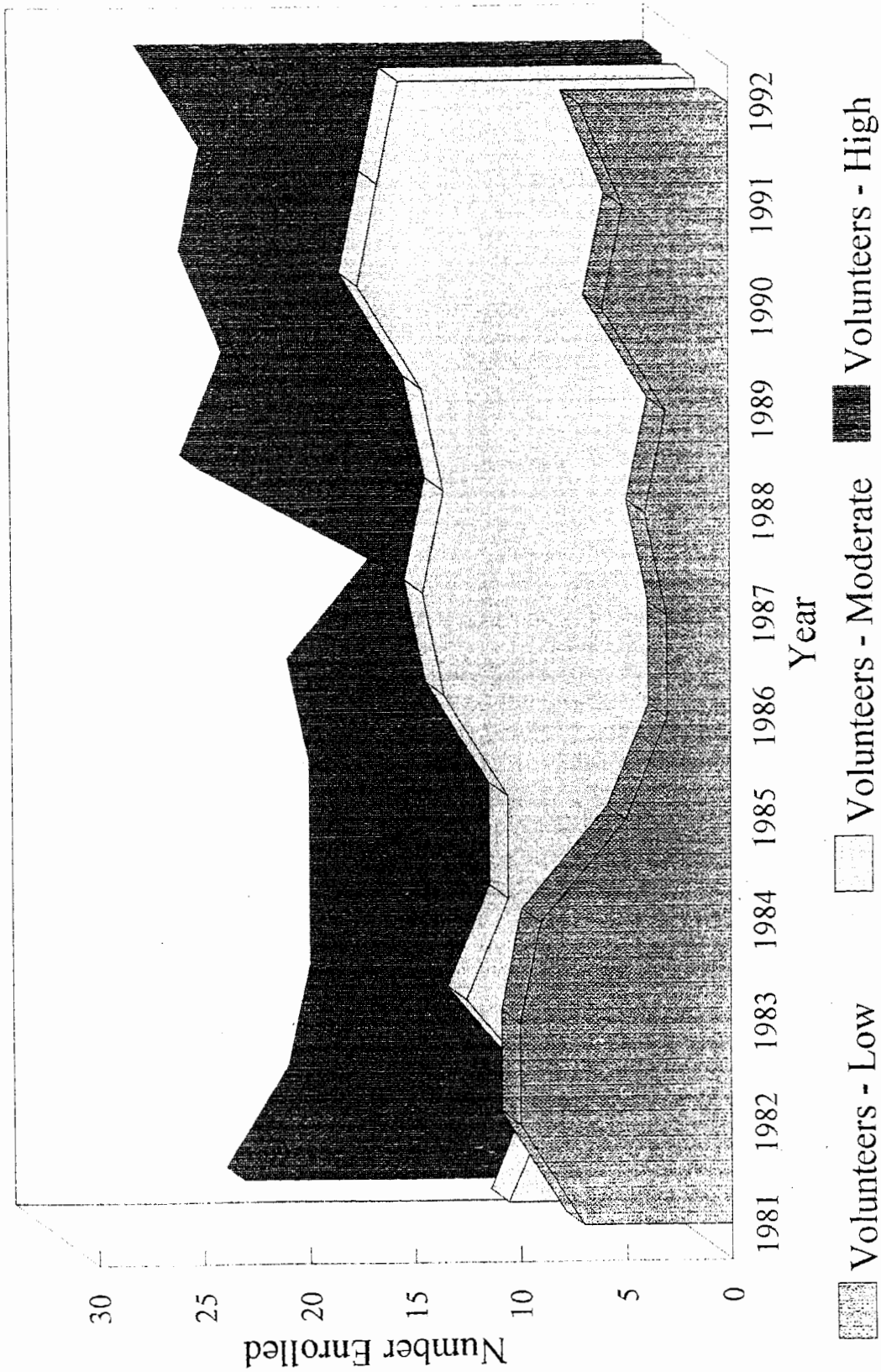


Figure 4 Brotherhood Enrollment for Churches Ranked by Level of Partnership Missions Volunteers

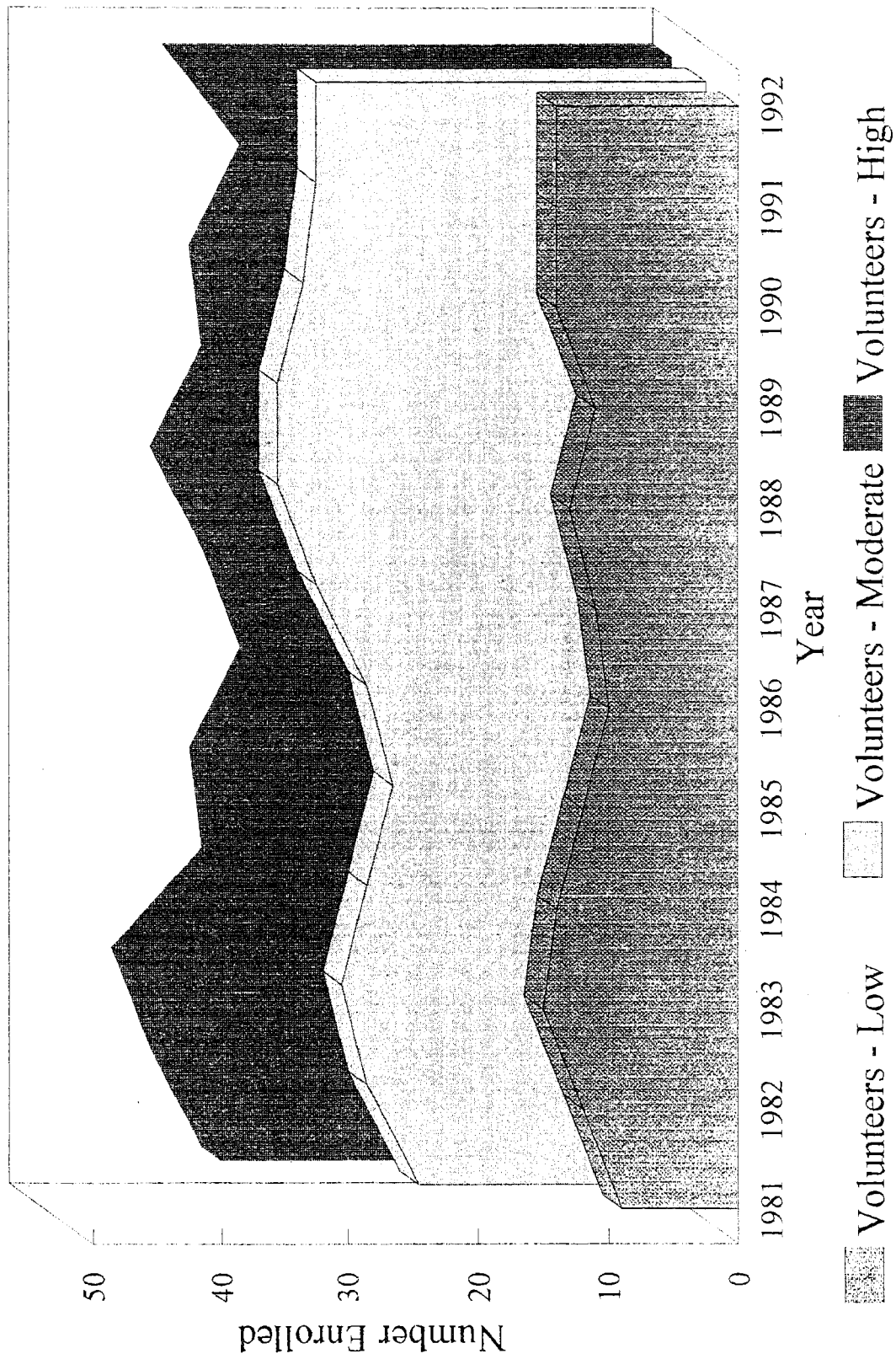


Figure 5 WMU Enrollment for Churches Ranked by Level of Partnership Missions Volunteers

Brotherhood Enrollment

Low volunteers churches realized no increase in Brotherhood enrollment since 1981 and 40 percent increase (2 members) since 1985. Moderate churches realized 55.6 percent increase since 1981 and 55.6 percent (5 members) since 1985. High churches realized 20 percent increase since 1981 and 50 percent (8 members) since 1985. Figure 4 gives trends in Brotherhood enrollment for the three levels of churches.

WMU Enrollment

Low volunteers churches experienced 55.6 percent increase in WMU enrollment since 1981 and a 16.7 percent increase (2 members) since 1985. Moderate churches experienced 36.4 percent increase since 1981 and 25 percent (6 members) since 1985. High churches experienced 8.6 percent increase since 1981 and 2.9 percent (2 members) since 1985. Figure 5 provides the trends in WMU enrollment for the three levels of churches. (For a fuller interpretation of these data, see Chapter 5, pages 154-155)

RQ3: Impact of Partnership Missions Experiences on the Association

Interviews with Harold Greenfield (DOM) and volunteers provided a historical overview of the impact of partnership missions experiences on the association. Books of reports, newsletters, and the interviews supplemented the interviews. From an observation of the trends within the association, one sees a growing commitment to world mission. In order to demonstrate this commitment statistically, the same trends were examined for the association as were examined in RQ2. Also, these trends were compared to those of the Kentucky Baptist Convention and the Southern Baptist Convention from 1981 to 1992.

Total Missions Receipts

The SBC increased 70.5 percent in total missions receipts since 1981 and increased 29.4 percent since 1985. The KBC increased 77.5 percent since 1981 and 31.3 percent since 1985. The Caldwell/Lyon Baptist Association increased 80 percent since 1981 and 29.4 percent since 1985. Figure 6 illustrates the trends in total missions giving for the SBC, KBC, and association.

Resident Membership

The SBC had 8.8 percent increase in resident membership since 1981 and 4.7 percent increase since 1985. The KBC had 2.4 percent increase since 1981 and 1.3 percent since 1985. The Caldwell/Lyon Baptist Association had 17.6 percent increase since 1981 and 1.6 percent since 1985. Figure 7 gives the trends in resident membership for the SBC, KBC, and association.

Per Capita Missions Giving

The SBC realized 49.5 percent growth in per capita missions giving since 1981 and 13.6 percent growth since 1985. The KBC realized 70.7 percent increase since 1981 and 29.3 percent since 1985. The Caldwell/Lyon Baptist Association realized 66.8 percent increase since 1981 and 29.1 percent since 1985. Figure 8 provides the trends in per capita missions giving for the SBC, KBC, and association.

Figure 9 compares levels of per capita missions giving for the three levels of churches, the association, the KBC, and the SBC. For example, "high" churches began the 1981-1992 period 20 percent higher than the SBC and 51 percent higher than the KBC. They ended the period 61.4 percent higher than the SBC and 77.8 higher than the KBC.



Figure 6 Total Missions Giving for SBC, KBC, and Association

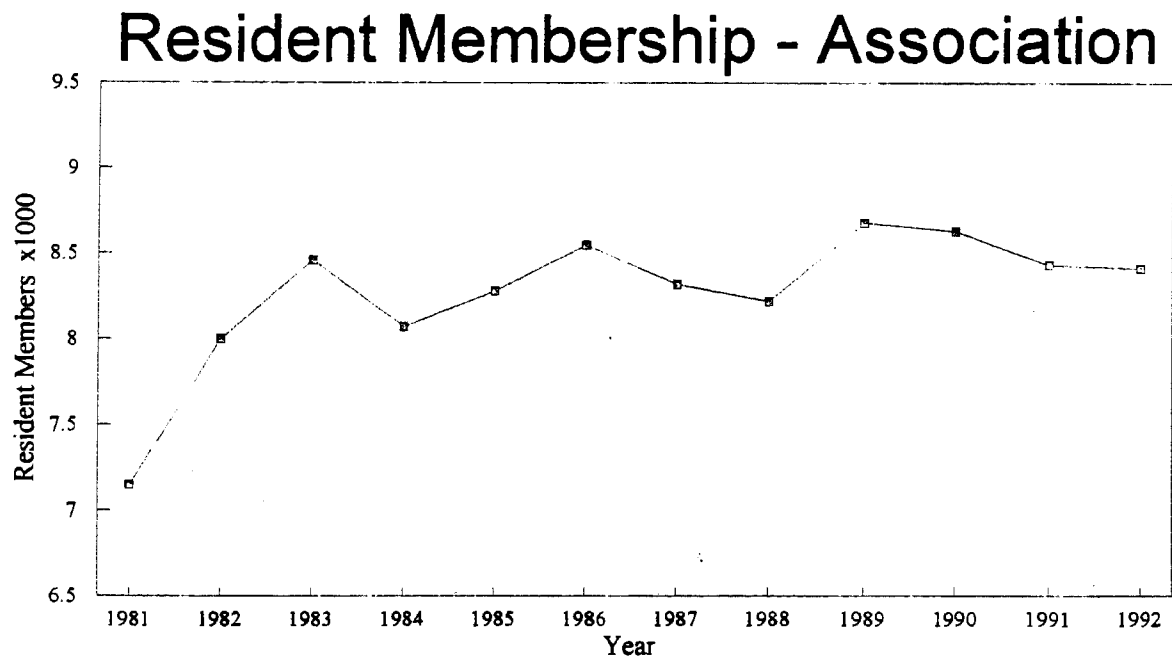
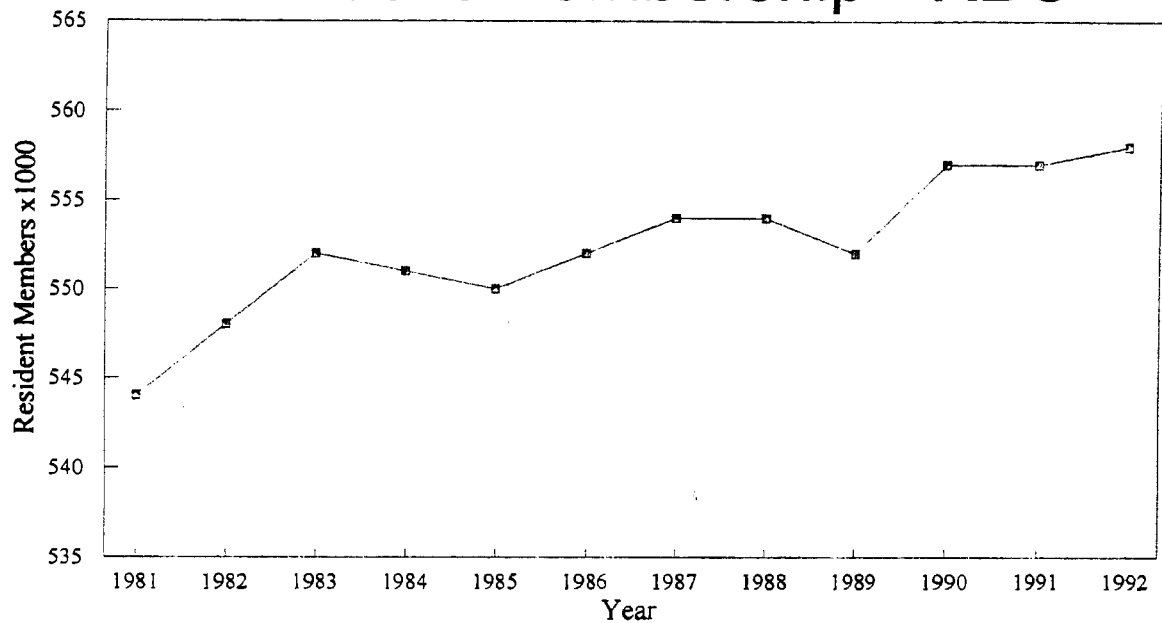


Figure 7 Resident Membership for Association, KBC, and SBC

Resident Membership - KBC



Resident Membership - SBC

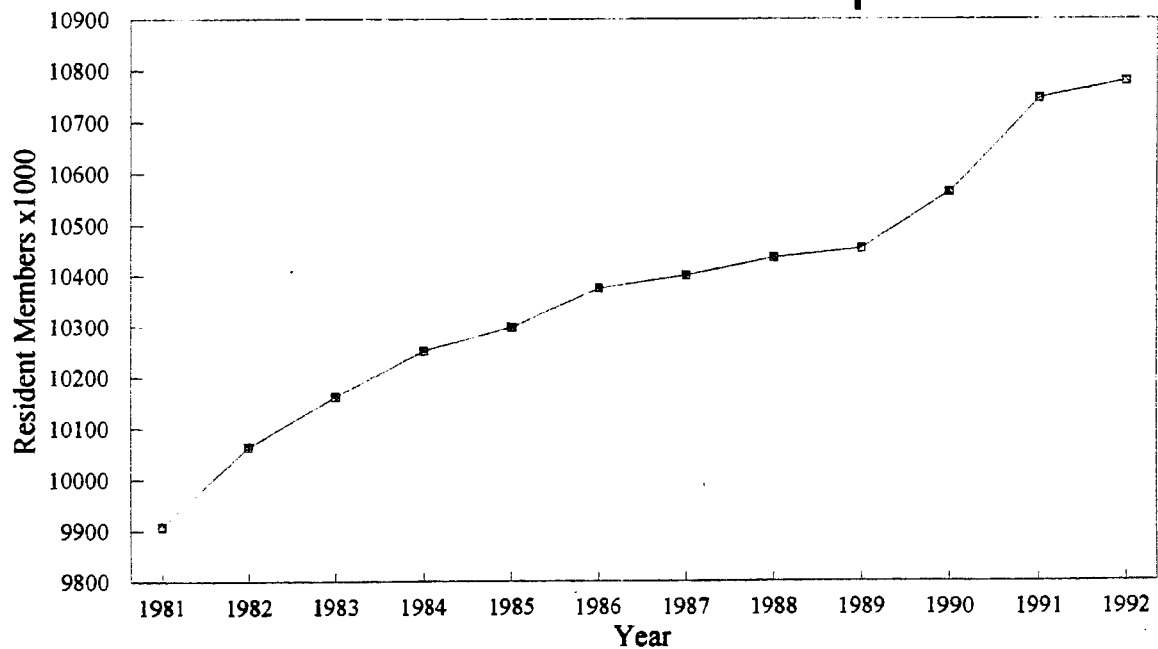


Figure 7 Resident Membership for Association, KBC, and SBC

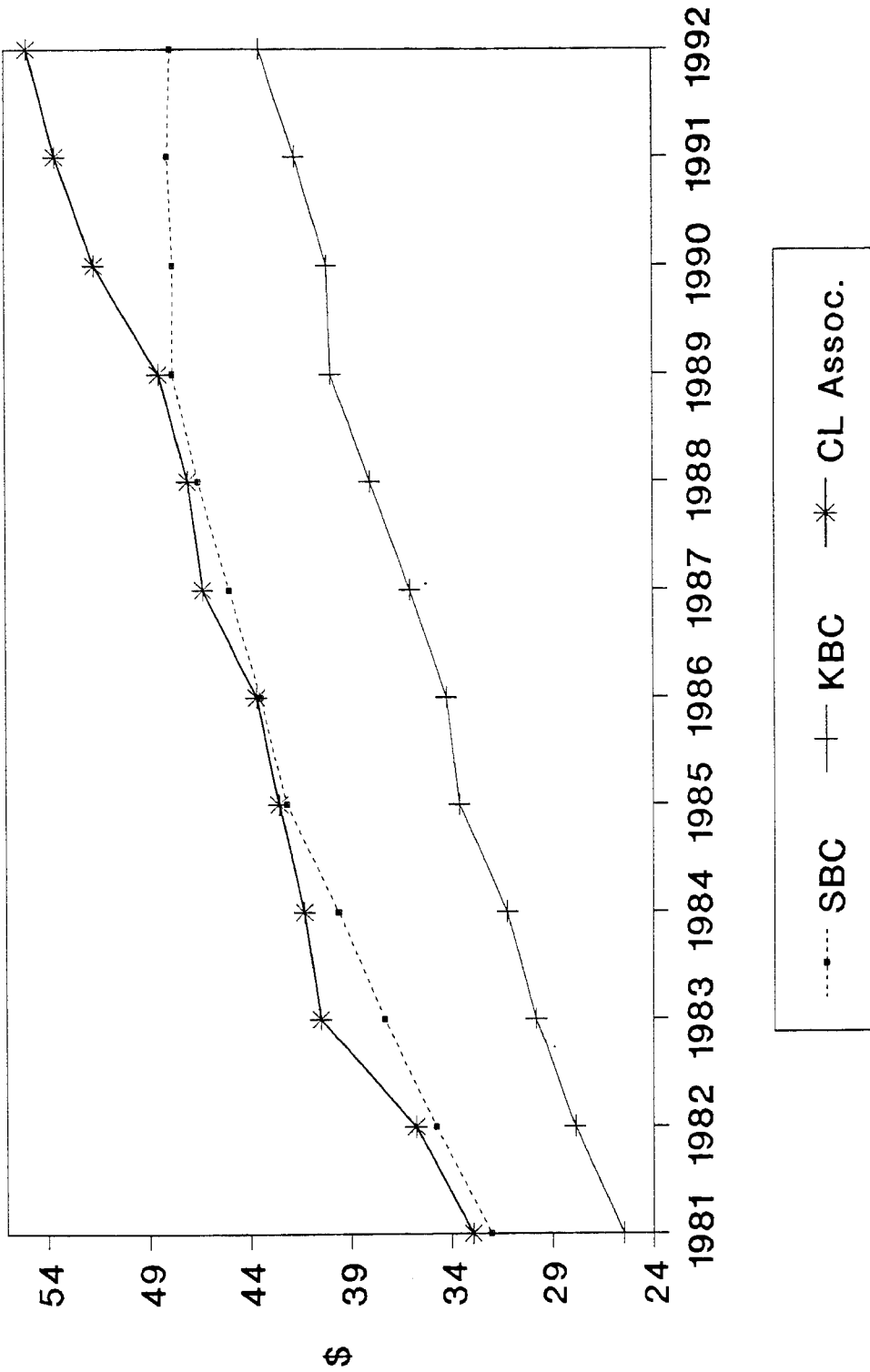


Figure 8 Per Capita Missions Receipts for the Southern Baptist Convention, Kentucky Baptist Convention, and Caldwell/Lyon Baptist Association

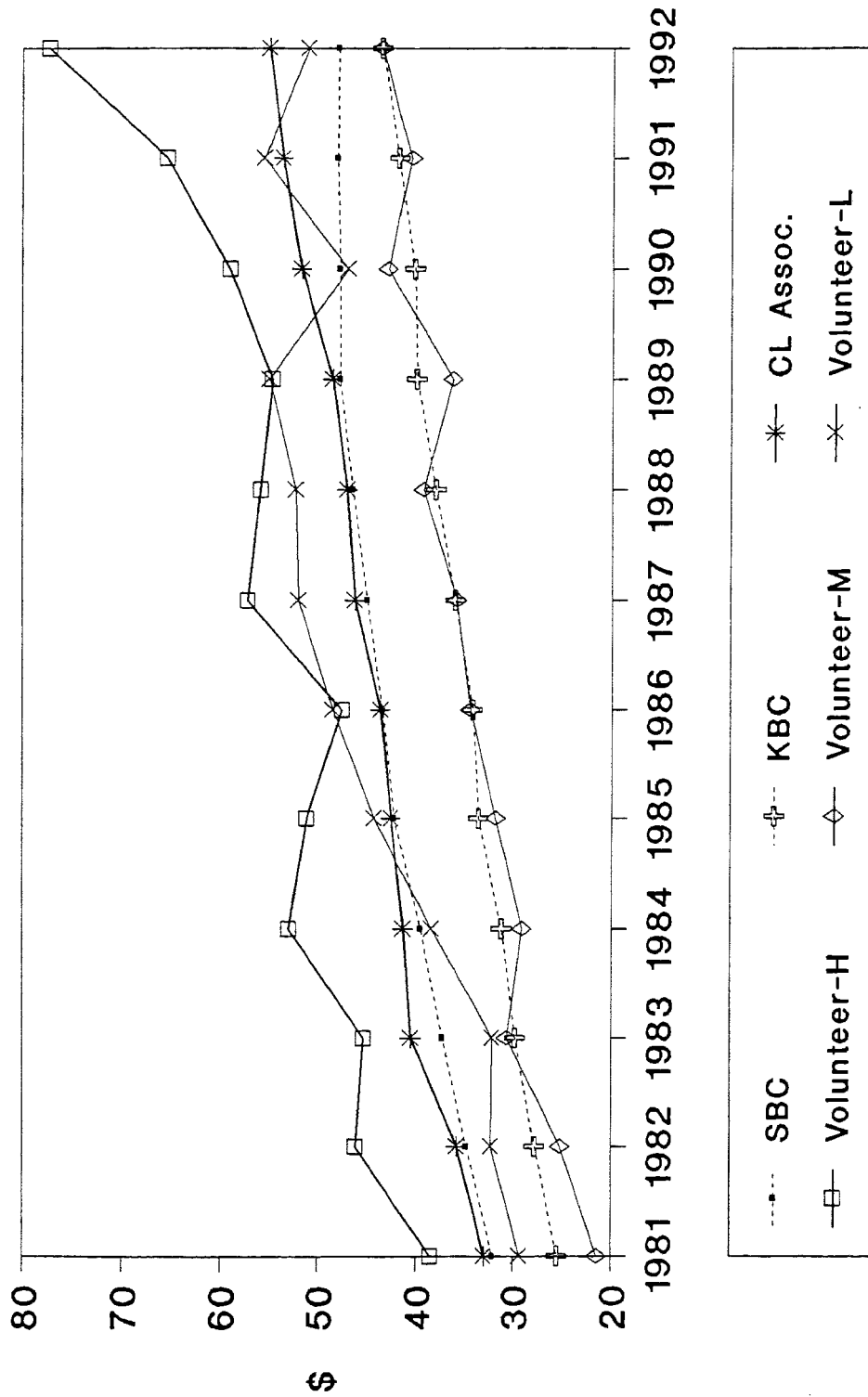


Figure 9 Per Capita Missions Receipts for the Southern Baptist Convention, Kentucky Baptist Convention, Caldwell/Lyon Baptist Association, and Churches Ranked by Level of Partnership Missions volunteers

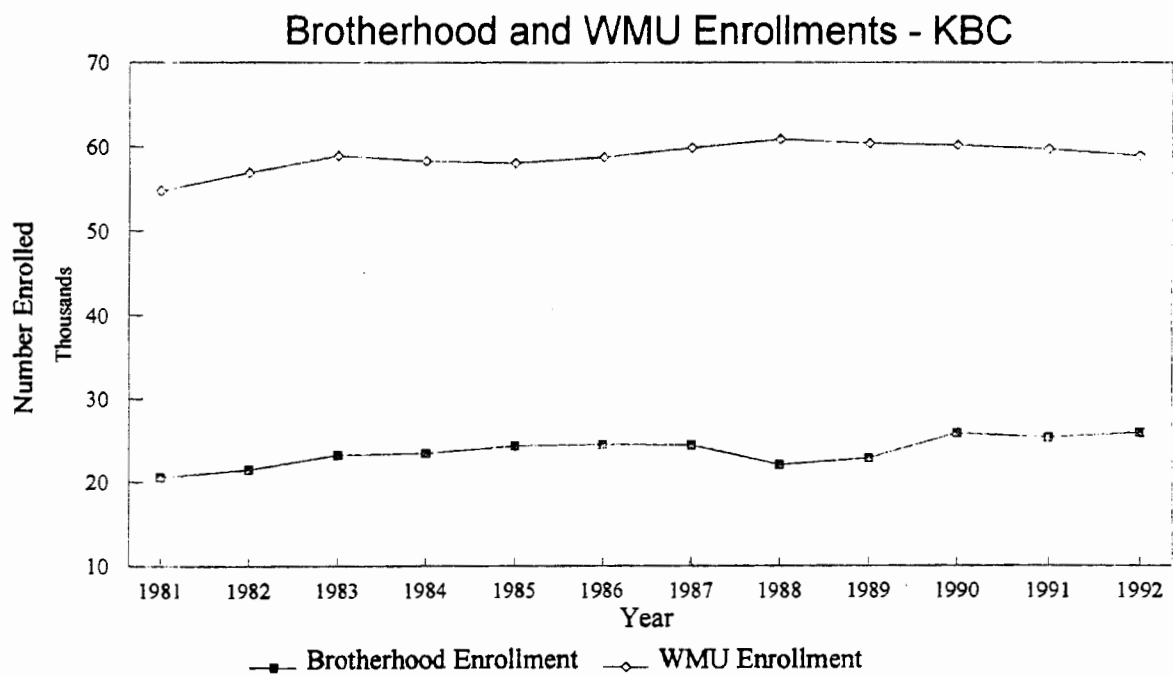
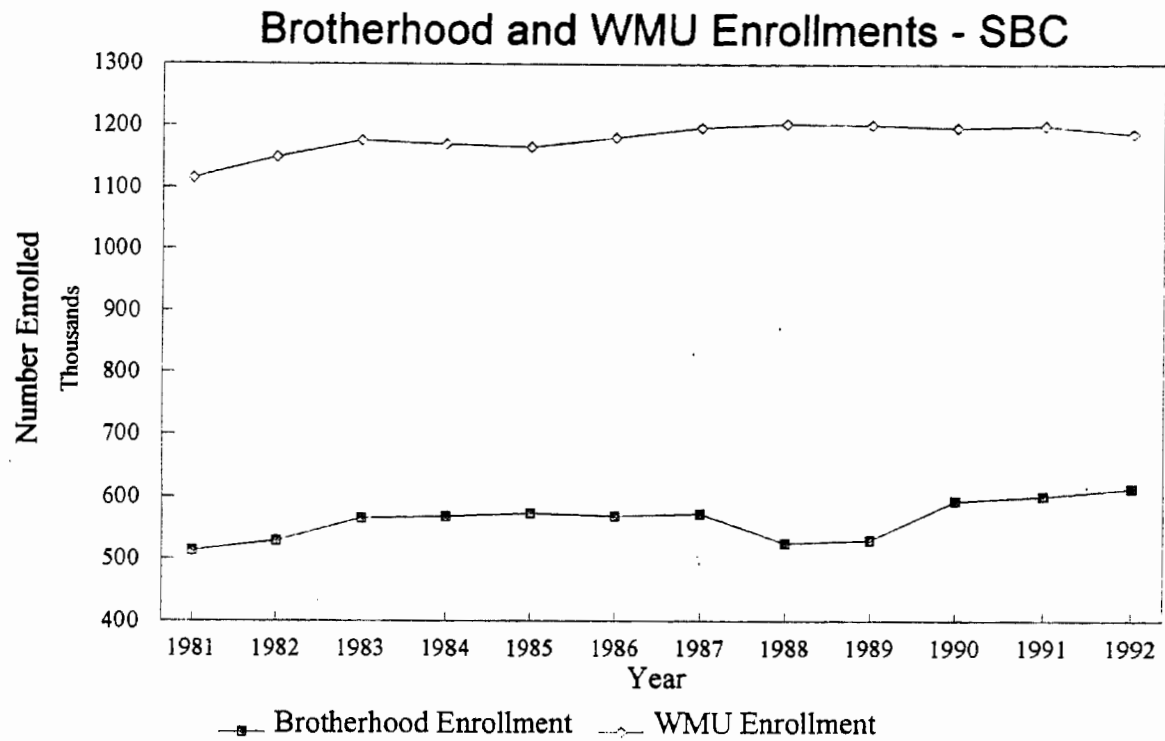


Figure 10 Brotherhood and WMU Enrollments for SBC, KBC, and Association

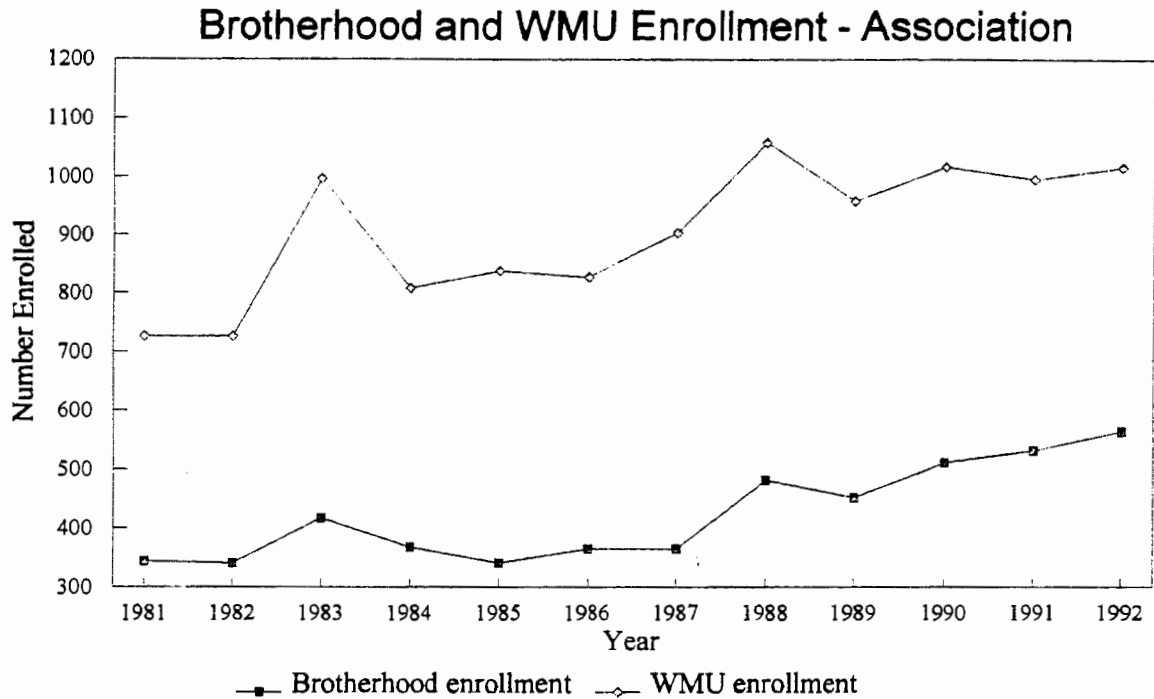


Figure 10 Brotherhood and WMU Enrollments for SBC, KBC, and Association

Brotherhood Enrollment

The SBC increased 19.8 percent in Brotherhood enrollment since 1981 and increased 7.1 percent since 1985. The KBC increased 26.2 percent in Brotherhood enrollment since 1981 and 6.6 percent since 1985. The Caldwell/Lyon Baptist Association increased 64 percent since 1981 and 65 percent since 1985.

WMU Enrollment

The SBC gained 6.6 percent in WMU enrollment since 1981 and gained 2.0 percent since 1985. The KBC gained 7.7 percent since 1981 and 1.5

percent since 1985. The Caldwell/Lyon Baptist Association gained 39.9 percent since 1981 and 21.2 percent since 1985. Figure 10 demonstrates the trends in Brotherhood and WMU enrollments for the SBC, KBC, and association. (For a fuller interpretation of these data, see Chapter 5, pages 157-161)

Summary of Findings

The data indicate that volunteers' ministry in a crosscultural setting was enhanced by adequate financing, orientation, ministry description, on-site accommodations, and fellowship opportunities with nationals, missionaries, and fellow volunteers. They experienced a positive impact on mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service. This impact resulted across a wide range of demographic variables. In addition, volunteers grew spiritually and became more active Christian witnesses as a result of their partnership missions experience.

High volunteers churches were the only ones to experience any growth in resident membership during the time frame of the study. During this same time, the association substantially outgained both the SBC and KBC in Brotherhood and WMU enrollments. In a decade of economic and population decline, the association experienced growth in total missions receipts, per capita missions receipts, and resident membership.

Chapter 5 addresses the human side of the quantitative findings reported in this chapter. Data, collected from interviews, incorporate qualitative information into the study. In doing so, it puts "flesh" on the findings.

Notes

1. For a guide to statistical analysis in research, consult Steel and Torrie (1980).

2. For further discussion on analysis of variance see Bennett and Bowers (1976).

3. For supplemental reading on statistical levels of significance consult Skipper, Guenther, and Nass (1967).

4. For a brief treatment of correlation analysis see Loether and McTavish (1974).

Chapter 5

Interpretation of Findings and Recommendations

This chapter provides an overview of a partnership missions experience and interprets the findings of the study. Although the purpose of the study was to evaluate the impact of participation in Kentucky Baptist Partnership Missions on volunteers, their churches, and their associations, other substantive issues surfaced. Therefore, the chapter briefly identifies issues which are outside the focus of the study. Finally, the chapter evaluates the Caldwell/Lyon partnership missions program, in light of the findings, and makes recommendations growing out of the research.

Overview of a Partnership Missions Experience

A pre-field experience interview and two post-field experience interviews traced the experiences of 24 first-time volunteers (27 total) to Brazil in 1992. These interviews supplemented the quantitative data reported in Chapter 4. Qualitative information, gleaned from them, helps one walk through a partnership missions pilgrimage with the volunteers.

From the beginning of the study, Caldwell/Lyon Baptist Association seemed to demonstrate what could be expected from short-term, crosscultural, partnership missions experiences (Cecil 1992a, Greenfield 1992a, Marshall 1991, O'Neal 1992, Wilkins 1992b). The "demographics" enhanced the validity of the study. For example, mission teams included men, women, youth, and adults. Analysis of the data showed that participants came from a wide range of age, marital status, education, income levels, years a Christian and church member, church activity,

profession, and partnership mission experience. One volunteer's observation puts "flesh" on this diversity:

Our team had many personalities. Some were loud and obnoxious; others were quiet and reflective. Some were highly educated; others had very little education. There were relatively "new" Christians and "older" ones as well. We had diversity! I learned to appreciate the qualities of all these people. Greenfield put a varied crew together.

Faithful expression of financial support across the association enhanced volunteers' personal involvement in partnership missions. A pastor recounted, "The partnership got my people personally involved. They gave a donation toward my expenses. Most churches are more concerned with buildings than missions. But, when one of your own goes, you see things differently and say, 'my dollar helped do that.'"

Answers to questionnaires and interviews yielded the following significant motivations for volunteers' personal involvement:

- 1) Leading of the Holy Spirit. 2) Fulfilling the Great Commission.
- 3) Helping career missionaries. 4) Witnessing to the lost.
- 5) Involvement in world mission. 6) Learning about missions.
- 7) A missionary. 8) Another volunteer.

The Holy Spirit was a prominent influence. A minister of music said, "The Holy Spirit has helped me see the partnership as an extension of my call. I'll be flexible, use a hammer, and see what I can do!" A pastor of an African American church in Princeton, Kentucky was invited to go on the mission by the association and contributed perceptive insights.

Without the Holy Spirit, we won't have a partnership experience. We may have an experience, but not a true spiritual partnership with the people. Without the leading of the Spirit, I'm not interested in leaving an important job here to go to Brazil. I don't have a program without the Holy

Spirit--not that smart--not that brave!

One couple remembered, "The Lord dealt with us four years ago about Kenya. Last year, we were convicted again, and after praying we have peace about going. When we heard volunteers who had been to Kenya in our church, we could see a difference in them. We wanted to help."

Among the 1992 volunteers, 21 were seeking an opportunity to serve. A volunteer reflected,

I've been a Christian since I was 10 years old. In raising four children, I've had my ups and downs. Now, as a grandmother of four, I feel like I have something to offer through teaching children or singing. God has given me a good life, and I want to share it some way. The partnership seems to be my opportunity.

Volunteers who were seeking an opportunity to serve outnumbered those who responded out of obligation by a ratio of 4.5:1.

In contrast to the above responses, another volunteer confessed, "I went on the first trip to Kenya in 1986 purely out of curiosity. But, it led me to make a change in my life. Then, I went on the second Kenya trip and twice to Brazil because I was in the right frame of mind."

Orientation played a significant role in positive responses by a majority of the volunteers. The group from Walnut Grove, who met for weekly devotions and preparation, modeled the bonding which occurred during orientation. One of the men admitted, "The spiritual preparation has helped me tremendously. Even if I don't get to go, I've already been blessed." His wife agreed, "We've grown already in the Lord by concentrating, focusing, and praying with our study group."

Another member of the group recalled, "As we get together, we pray for each other, talk over our fears and expectations, and note how the orientation has changed all five of us. If someone's down, the others

pull him up; if someone's high, she helps pull the rest up." Finally, a member concluded, "The orientation helps us work as a team."

Crosscultural training was at the forefront of orientation. The need for it may be seen in the volunteers' pre-field experience description of Brazilians. A majority considered them to be simply "poor," less fortunate than Americans, or illiterate/poorly educated. One adult pondered, "As an American, I think they are backward--not as far advanced into the twentieth century as we are. They have many natural resources, but are underdeveloped--a second or third class country." A youth speculated, "I'm not real familiar. I suppose they're not as well off--shabby economy. I want to help them and understand them."

Some of the more perceptive volunteers recognized that Brazilian culture was an expression of syncretistic and/or dualistic religious practices, unstable politics, and extremes in social classes. They hoped to learn from it. One military retiree anticipated, "I learned from my military career to expect the unexpected. I know that I'll learn something from their culture as I try not to prejudge or imagine a wonderful picture. Rather, I'll approach it with an open mind and rely on the leadership of the Holy Spirit."

Orientation helped volunteers to understand partnerships as a way of learning about world mission, while supplementing the work of national Christians and missionaries. Not everyone had a totally positive evaluation. Five volunteers cited contradicting information or lack of adequate information. Two others voiced the need for additional orientation sessions.

Every volunteer participated in orientation, and 98.5 percent of them felt at least "somewhat" qualified to conduct their mission. The orientation's ministry and location description was helpful, and the on-site orientation received a 100 percent adequate-or-above rating. Mission-site environment was adequate enough to allow volunteers to complete the mission.

Prior to departure, the volunteers expected to grow spiritually, become more effective witnesses, increase cultural sensitivity and awareness, build meaningful relationships, and use their partnership missions experiences in service to others. A minister of music admitted, "It's easy to fall into the 'show-biz' trap--putting on a big program, for example. I expect to benefit from the worship services as my pastor did last year. I hope the experience will help me plan for worship more effectively and create a greater dependence on God."

A majority of the volunteers hoped to use their experiences in daily witness at school, work, civic clubs, and public speaking opportunities. One youth speculated,

I teach the RA's (Royal Ambassadors--boys mission group) and will have personal experiences to share with them and help the class to be interesting. I'm in public speaking at school. Hopefully, I will develop more responsibility as a Christian leader in school and church. Hearing from my experiences will encourage others to go, pray, give, and upgrade their missions interest.

Volunteers planned to incorporate their experiences into the life of their church and community. For example, one educator said, "I'm principal of an elementary school and have contact with 500 students and 1,000 parents. I'll have opportunities to speak to civic organizations. I'll also utilize my experience in church through GA's (Girls in Action-

-girls mission group). Another youth expressed, "I hope our church will become excited in knowing that an 'average Joe' like them can do something and participate in missions without years of training. I'm basically that 'average Joe.'"

In turn, volunteers expected their sending churches to be motivated by their partnership missions experiences. One volunteer explained, "Looking at Baptist churches (my own in particular), there are two types: mission-minded and social-minded. I see the partnership as a way to bring foreign mission back home."

The volunteers from Walnut Grove stated, "This is the first year for laypeople to go on foreign mission, and we hope and pray that this is just the beginning. We hope they will see our changed lives and want to become involved. They're already financially excited about missions--giving 40 percent of total receipts." In this frame of mind, 24 first time volunteers departed for Brazil.

While in Brazil, volunteers performed ministry, both physical and spiritual. People were reached with the gospel, chapels were built which continue to bear testimonies, and the work of career missionaries and national Christians was supplemented. One volunteer recognized,

We have people already in place in Brazil. Our going there gives them a lift--some assistance. We help, but the person who's already there is the one that's really "holding the plow-line"--guiding the people. We went as a supplement. Our work would be lost without someone (missionaries/nationals) sustaining it. It's like growing a crop. Some plant, some water, others weed. It takes constant care.

Reflecting on the actual ministry phase of their partnership, volunteers described it as the greatest life-changing experience of their lives, other than salvation. A volunteer described the setting

and a typical day's work.

"Flexibility" doesn't describe the situation. The people had moved into Vitoria (state capitol of Espirito Santo) in search of jobs that were not there. Their houses were built on stilts over water--open sewage--filth. The smell was awful, but the people were clean. Their houses were made of scraps and equivalent to my chicken house when I was growing up. Dirt streets had water standing in them. I was thankful for the shots!

We had Bible School in a 16 by 16 room. One day we had 142 children. Once, we took half of them into the street and put planks on the rocks. As long as we kept the door open, the children kept coming. At first, I wasn't sure of their reason for coming, but soon I didn't care!

Similar experiences gave volunteers a joy, peace, and perspective like never before. A youth expressed it well, "It was like one of those days when everything goes great. It was 'wow' every day!" Volunteers sensed the moving of the Holy Spirit through spiritual responses, teamwork and unity of purpose among volunteers and nationals, and spiritual growth in their own lives.

Following a negative experience, one volunteer responded,

The Holy Spirit helped many "different" people work as a team in hard situations. I noticed this after working under a "cloud" myself. I knew that I'd been "set aside" by the Brazilians and couldn't figure it out. Later, I realized it was because of my tattoo. They associated it with marking your body in devil worship. Nobody, including the missionaries, knew this. It bothered me that I might have been a hindrance. But, by the end of the mission they had accepted me, worked and played with me, and finally shook my hand. We all learned from this experience through the Lord's guidance.

Volunteers were moved by the Holy Spirit's total control of this and corresponding situations from planning through completion of the mission.

Bonding and understanding occurred through volunteers' association with nationals, missionaries, and fellow volunteers. Brazilians became more than "poor" or "less fortunate" people. Arriving at the mission

site, one volunteer noticed, "When we felt the love of those people, everything we had heard about was true. We were down there in a swamp, surrounded by little shacks. The amazing thing was that they were real people, just like you and me. They had so little, but wanted to give to us. What a contrast!"

A youth responded, "My experience helped me overcome the opinion that people who don't do things the way we do them are idiots. They do things, maybe, better than us." An adult observed,

There are differences, but they are similar to us at the deeper level. They have the same belief in the supernatural, but they have some beliefs that contradict the Word. I concentrated on how to best put forth the truth and not alienate them--causing them to despise Christianity. I realized that just because I said it, they didn't have to accept it. I saw statues erected, which were blasphemy to me, but to them they were a very real thing. You don't condemn them for that, but try to show the true way of Jesus. In two weeks, you can't give a definitive answer about differences in various religious doctrines!

Working and worshipping alongside Brazilians, volunteers experienced their less stressful management of time. One volunteer observed, "They're more laid-back, with a slower paced lifestyle--probably have less ulcers and heart attacks." Another followed, "I like the way they don't get excited when things go wrong. I wish we were more that way. They have a better attitude about getting things done. If they finish, it's OK--if not, OK. They get the job done as quick as we do (and often better) without getting hurried!"

Volunteers learned from Brazilians' open, straightforward manner of communication. One youth openly admitted, "They're more honest than us. If they have something to say, they say it. Yet, they are loving and caring."

Brazilians freedom in worship, inclusion of all classes in leadership, and incorporation of women into significant roles in the church both taught and ministered to the volunteers. One man observed, "I wasn't prepared for what we saw--was shocked at first, but learned to like it--women praying and leading in public worship. Our church would flip if the pastor called on a woman to dismiss in prayer. They don't even pray in a mixed Sunday School class."

He continued, "I appreciated Brazilians' lack of racial distinction in their church life. Also, I went with 46 people to the home of an unbeliever. They witnessed to him and worshipped there. I got an all-time high being with that many everyday, mixed-race people, who were filled with the Holy Spirit."

Volunteers wept and rejoiced with a people who proved themselves to be hospitable, generous, loving, and giving in spite of very limited material resources. Recalling the first worship service in the newly-built chapel, a volunteer confessed, "We came to the front of the new church building and spoke. My comment was that this partnership is backwards. We don't need to go to Brazil to help them as much as we need the Brazilians to come to Kentucky to show us what Christian love really is!"

Working alongside missionaries and their families, volunteers learned the value of cultural sensitivity, adaptation, and patience. Missionaries lived-out the difference between "doing things for people" and serving as indigenous enablers, motivators, and resource people. A volunteer, who now serves as a career missionary, reflected, "Thank God for them! They took charge and sat the pace for us--kept us focused on

our purpose, instead of being side-tracked by numerous preferences from team members. Their goals were definite, obvious, well-explained, and they worked as a team."

Another volunteer noted, "The missionaries are interpreters in a way other than just the language. They put the Brazilians first--before us. If they hadn't, I wouldn't have had as much respect for them. If anyone had to be upset, it should have been us, because we were going back."

New and strengthened relationships among volunteers resulted. Preparation and conducting the mission created bonding. A volunteer remembered,

My roommate was a pastor, whom I didn't know before. He has many insights, and I came to love and appreciate him. I have empathy for pastors--their pressures, etc. Before, I had some personal misgivings about the youth who were going, but I was pleasantly surprised. They conducted themselves as good representatives of our association and America. They worked hard. I, also, came to know people whom I had only met before, and that helped me overcome prejudging. We strengthened and encouraged each other.

Bonding in purpose helped volunteers experience the value of going themselves rather than merely sending money. Coming from the perspective of one who had received help, a volunteer reflected.

We could have emptied our pockets on the streets every day and wouldn't have done anything but make ourselves feel better and make ourselves poor! Rather, we put ourselves in their situation and worked with them. We need discretion in how to use available resources to maximize effectiveness. I pray that we were able to make a difference with our influence on those we helped. It started with the work, done in the name of Jesus.

Recalling a somewhat negative experience, one volunteer said, "Even with the negative, this has been a beautiful, enlightening, learning experience that has drawn me so much closer to the Lord." Another explained, "Under the circumstances, it was the best that people could

do. If I had any bad experiences, they were personal." For a small minority, however, the experience never quite came together.

A farmer's story that occurred "back home" further demonstrates the bonding and transforming phenomena which can occur through partnership missions experiences. He recalled,

I felt the Lord leading me to go in February, but when it came time to leave, my crops weren't planted. I made the decision to leave them unplanted and go. Later, when I called home, my wife told me that the neighbors had planted the crops for me. When I shared this with the other volunteers and Brazilians, we cried together. My relationships with the farmers have become more positive. I was fighting the devil over leaving unplanted crops, but the Lord provided!

Before returning home, volunteers critically evaluated their partnership missions experiences with the host missionaries. They were reincorporated into their sending churches and the association as "changed" people. Spiritual growth resulted, as evidenced by their vibrant witness. Returnees possess a more complete knowledge of world mission work and needs. Their mission giving has either increased or continued at a strong level. In general, volunteers demonstrate their priority for and commitment to world mission--both home and abroad.

In addition, the partnership helped volunteers to see themselves, as Americans, more clearly--a blessed, but secular people who can learn from other cultures. One of them pondered, "Our American cultural experience drastically limits our ability to relate to God, because of materialism. Sometimes, the Southern Baptist Convention seems like a giant corporate structure. Have we become too big?"

A Bible school worker remembered,

The children were pulling my hair. When I asked the interpreter why they were doing it, she said they were calling my hair 'plastic.' Seventy percent of the population in that

area is under 30 years of age. The children are not accustomed to seeing gray hair. They thought my hair was a hat or wig that they could pull off. It made me think; we take so much for granted! The children were seeing a different world, too.

Upon their return, all volunteers shared their experiences in their sending church and received certificates of appreciation. Involvement is crucial for returning "sojourners." According to research conducted on overseas volunteers by Paul Winther (1964:123,124),

Those who are able to become involved in creative work immediately upon return reported less feelings of isolation and alienation. . . . Being engaged in something enabled the volunteers to perceive themselves as fulfilling some of their own expectations. These expectations were primarily concerned with accomplishing something.

A majority have incorporated their partnership missions experiences into the life of their sending church and the association as a whole. They have become more effective witnesses, who promote, support, and participate in world mission. This phenomenon has a ripple effect.

A mother remarked, "During one of our prayer and share times following the mission, my son's friend came by. We asked him to join us. He went home and told his mother, 'Mom, they've got something!' If he noticed it, others will too."

Interpretation of Partnership Missions' Impact on Volunteers

Responses from 68 volunteers enhance one's understanding of the volunteers, their experience, the influences on their involvement, and the general impact of their partnership missions experiences.

Degree of Impact of Partnership Missions Experiences on Volunteers

Volunteers were significantly changed in four general areas: mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service. (See Chapter 4, pages 83-86.)

Mission giving (Q28). Over 75 percent of the volunteers reported increased giving. In order to understand the 23.9 percent who reported giving at the same level, one must consider their context. In the interviews with the 1992 volunteers, 10 out of 24 respondents reported that they were previously strong financial supporters of world mission. Of the 68 questionnaire respondents, 91 percent were active or very active church members. Perhaps some of those who did not increase their giving, were already giving at a strong level and were affirmed in their commitment to mission giving by their partnership mission experiences.

Mission knowledge (Q29). Considering the strong mission environment of the Caldwell/Lyon Association, an increase in 95.6 percent of the volunteers' mission knowledge is particularly meaningful. The 4.4 percent who reported the same level of knowledge is relatively insignificant. They, like those who continued strong financial support, may have entered their partnership experience with a relatively high level of mission knowledge.

A pastor expressed his understanding of how partnership missions fit the overall world mission picture.

The partnership just scratches the surface--touches the tip of an iceberg. The work we did could have been done by those people. It didn't take a "rocket scientist" to figure it out! In building God's kingdom, it takes personal commitment and witness. I wouldn't have gone just to work on the church building. My reason was to spread the gospel. I'm a preacher first--not a great preacher, but what I'm preaching is great. The message will stand on its own. That building was a witnessing tool. Being there, taking our time, and using our resources got their attention.

Attitude toward career missionary service (Q30). Various attitudes toward career missionary service are significant. Dewey Houston (1993), career missionary to Kenya, says, "When you promote and support world

mission in the local church, you are doing missions." As a result of their partnership missions experience, 20.9 percent of the respondents investigated the possibility of career missionary service.

Six members of the association have left for service on the field since the initiation of KBPM in 1985 (Greenfield 1993). On the questionnaire, 56.7 percent pledged to encourage others to consider career missionary service. Five people did not respond to the numbered options, but wrote, "I am not called to career missionary service." All 67 respondents indicated a high regard for the "call" to a career in missionary service.

View of future short-term service (Q31). Following their partnership missions experience, an overwhelming 92.5 percent of the volunteers are now available for future short-term service. Out of five respondents who indicated that they would not return, two stated health and age limitations. Of the 66 respondents, 55 pledged to encourage others to participate.

A powerful source of recruitment for future partnerships exists among these respondents. For example, another volunteer's testimony influenced 81.5 percent of the 1992 volunteers to become personally involved. A volunteer who accompanied her husband and son to Brazil, recalled, "I've been around my husband and other volunteers at mission meetings since 1986. Their experiences rubbed off on me--it's contagious!"

Variance in Impact of Partnership Missions Experiences on Volunteers

Impact on volunteers was consistent across a broad spectrum of demographic variables. Analysis of variance and mean separation test

results verify this conclusion. Only four variables exhibited a significant statistical variance ($P > F < .05$) in responses. None of these, however, indicated weaknesses in the impact of partnership missions experiences on volunteers. They simply indicated different, significant responses. (See Chapter 4, pages 86-96)

Gender. Females reported a greater increase in mission giving than males. Males increased their mission giving, but at a lower level. Therefore, the variance only indicates different degrees of increased mission giving between females and males. Both scores indicate a positive impact on mission giving as a result of partnership missions experiences.

Age. The 41-60 age group expressed a greater impact on their view of future short-term service than the over 60 age group. These responses probably express economic or career status, as well as age. The 41-60 group includes those who are in the prime of their careers as far as income and annual leave accumulation, for example. The over 60 group may express some concern over fixed income, as well as poor health and travel restrictions. The means for both groups, however, indicate availability for future short-term service. The younger group is more likely to both participate and encourage others to do so--making them more valuable as recruiters.

Income. Variance exists in the responses of three income levels regarding attitude toward career missionary service. Respondents in the \$30,000-\$40,000 income level fall between the "not qualified, but will encourage others" and the "not qualified, but would become one if qualified" categories. Both indicate a high regard for the "call" to

career missionary service, with 56.7 percent of the respondents encouraging others to consider a call.

The \$0-\$15,000 and \$20,000-\$30,000 groups lean more toward investigation of career missionary service and likely reflect age, and/or career status. As a result, both lower levels of income may contain volunteers who would be more sensitive to career missions as either a first or second career calling than the higher income--likely older, more settled group.

Number of years a Christian. The variance in responses according to number of years a volunteer had been a Christian, like income level, was in relation to attitude toward career missionary service. Number of years a Christian is a reflection of age in most cases. "Younger" Christians (6-10 years) appear more likely to consider career missionary service. "Older" Christians in the 16-20 and over 30 years categories are probably older, may have settled in their careers, and are serving in their "called" area of Christian service.

As one would expect, volunteers who are, likely, younger and less settled in a permanent career appear to be more inclined toward career missionary service as a result of partnership missions experiences. Others who are, likely, older and more permanently settled in a secular or clerical career, have a high regard for the call to career missions. They, however, are more apt to be encouragers of others to consider a career in missionary service than consider career missionary service themselves.

Summary of variance in impact of partnership missions on volunteers.
No significant variances existed in responses according to marital

status, education, years a member of sending church, church activity, profession, location of partnership, and number of partnerships. Given this lack of variance and the absence of negative meaning in the four variances that existed, the impact of partnership missions experiences on volunteers appears to be independent of these variables.

Correlation of Variables Related to Impact on Volunteers

Only four, relatively low correlations existed between the 11 demographic variables and the four general areas of impact of partnership missions experiences on volunteers (Table 30, page 97). The following correlations were significantly different from 0 at the .05 level of probability:

- 1) Gender and impact on mission giving (-.26).
- 2) Income and view of future short-term service (+.28).
- 3) Years-Christian and attitude toward career missionary service (-.38).
- 4) Number of partnerships per volunteer and attitude toward career missionary service (+.26).

(See Chapter 4, pages 96-97)

Summary of correlation of variables related to impact on volunteers.

Although four correlations are statistically significant, they are not highly significant ($<.70$). Consequently, they are not highly meaningful. A correlation less than .70 is not highly meaningful, because less than half of the variation in one variable may be attributed to variation in the other variable. The low correlations ($<.70$) in this study indicate that variables are relatively independent of one another. Consequently, the impact of partnership missions experiences on volunteers is independent of the variables.

Trends in Impact of Partnership Missions Experiences on Volunteers

Statistical analysis verified the positive impact of partnership missions experiences on volunteers across a variety of demographic variables. Responses to the questionnaire open-ended questions (OEQ), a pre-field experience interview, and two post-field experience interviews identified the trends in this impact. These responses further unpack "how" volunteers' mission giving, mission knowledge, attitude toward career missionary service, and view of future short-term service changed. They identify other trends of impact as well. (See Chapter 4, pages 97-101)

Trends in mission giving. Post-field experience interview number 1 (Post-1), post-field experience interview number 2 (Post-2), and open-ended question number 28 (Q28) demonstrate a strong, continuing trend toward increased mission giving among volunteers. This trend supports research conducted by Short-Term Evangelical Missions (STEM 1991:23). According to their findings, short-term missions experiences enhance mission giving and this trend appears to strengthen over time. Increased mission giving continues well beyond the period during which volunteers are repaying the cost of the trip through increased missions giving.

Volunteers became more aware of the need for financial support as a result of the partnership missions experience. Ten volunteers, who were previously strong financial supporters, said that they would continue a high level of support. One volunteer said, "I am more affirmed than ever in my world mission giving, because I have, now, walked in missions."

Trends in mission knowledge. From the interviews and questionnaire, one detects a continuing, positive trend toward increased missions knowledge as a result of partnership missions experiences. In the pre-field interview (PFI), only 2 volunteers (7.4 percent) indicated a desire to increase mission knowledge. Due to partnership missions experiences, a substantial increase in mission knowledge resulted among volunteers: Post-1: 15 (62.5 percent); Post-2: 11 (45.8 percent); Q29: 65 (95.6 percent).

As a result of returned volunteers' increased missions knowledge, fellow church members have become more clearly informed about world mission. Demonstrating her perceptive sensitivity, a volunteer said,

When we're showing slides at our church and other churches, we're careful to tell the people that not all of Brazil is as poor as the area where we worked. We have situations just as bad in America. Also, our interpreter from Brazil, Peter Simoes, spends time in our congregation on weekends away from Southern Seminary. He takes pride in his country and would be embarrassed if we only told the story of the poor conditions. The experience has helped me tell the "real" or "whole" story about missions.

Culture. During the PFI, 10 volunteers (37 percent) expressed a desire to increase cultural sensitivity and awareness (a reflection of their orientation experience). In Post-1, 15 volunteers (62.5 percent) expressed increased cultural sensitivity and awareness. In OEQ35, 38 (55.9 percent) volunteers continued to express increased cultural sensitivity and awareness as a result of their partnership missions experience.

Examples of this increase may be found in progressing attitudes of the 1992 interviewees toward Brazilians. Prior to the mission, 16 volunteers (59.3 percent) simply described Brazilians as "poor." Five

others (18.5 percent) described them as "less fortunate than Americans." Following the partnership, only seven volunteers (29.2 percent) described them as "poor" in Post-1 and 6 (25 percent) in Post-2. In doing so, however, they used "qualifiers," noting Brazilians' resourcefulness in the face of limited resources.

In Post-1, volunteers (41.7 percent) commended Brazilians' less stressful view and management of time. For example, a volunteer mentioned, "I learned to appreciate the Brazilians' view of time. If the job doesn't get done, get a good night's sleep and start over. I caught on! If the material isn't there to do the job, sit down and talk to someone about the Lord for a little while."

Eight (33.3 percent) were perceptive in their recognition that Brazilians were "like us" at the deep level of human need and hope. During Post-1, 22 volunteers (91.7 percent) described Brazilians as hospitable, friendly, accepting, loving, warm, giving, and/or generous people. In Post-2, 15 volunteers (62.5 percent) made the same response.

Work of career missionaries. One volunteer confessed, "Before going to Brazil, I thought a missionary was somebody who couldn't hold down a preaching job--a reject preacher. How wrong I was!" Following his and other volunteers' experiences, they now recognize career missionaries as capable, efficient, dedicated workers and coordinators-- Post-1: 15 (62.5 percent); Post-2: 16 (66.7 percent); OEQ37: 35 (52.2 percent).

They were enlightened by missionaries' ability to blend both their family life and work with the host culture. In Post-1, 16 volunteers (66.7 percent) recognized them as indigenous workers. In Post-2, five

others (20.8 percent) recalled the same observation.

Highlighting the missionaries' patience and sensitivity, a volunteer recalled,

They helped us understand that it was the Brazilians' church--not ours, when we wanted to do things differently. Once or twice I could feel, underneath the surface, the tension. For example, after working for three hours one morning, the Brazilians didn't like the way we worked the concrete and tore it up. Sensing the tension, the pastor asked some of us to go with him to get glass for the windows. When you're there and pay your own way, put in hard physical labor with everybody watching and somebody pours a bucket of sand on your work, you wonder what you are doing! By the middle of that afternoon we understood. It was their church! If they were not happy with the way we built it, they would never be happy with it. The missionaries are sensitive to the "ownership" issue and handled the situation well. The Brazilians were the important ones. If someone had to be hurt, it would have less permanent effect on us. We were going home.

As expected, volunteers described crosscultural mission work as a "special level of God-called service." This trend remained consistent: Post-1: 5 volunteers (20.8 percent); Post-2: 5 (20.8 percent); OEQ37: 14 (20.9 percent).

Work of the Holy Spirit. In the PFI, 13 volunteers (48.1 percent) believed the Holy Spirit would create unity of purpose, enhance teamwork, or enable (otherwise impossible) effectiveness. A volunteer admitted,

The experience changed my view of other team members. I learned not to pigeon-hole by the way they talked, acted, or looked during the pre-trip planning, etc. I tagged people and knew that was prejudicial and wrong. The Holy Spirit helped me picture the Body of Christ sharing skills. I led in the worship services, but had to look to others for guidance with the manual labor. My time of expertise was short--about one hour. Then, I looked to them.

During Post-1, 14 interviewees (58.3 percent) verified the Holy Spirit's unifying and enabling presence. Five Post-2 interviewees (20.8

percent) recalled this same movement of the Spirit. On OEQ38, 21 volunteers (30.9 percent) made a similar response regarding their experiences.

Future missions involvement. Although a minority, some volunteers are moved toward exploring careers in missionary service. For example, prior to the 1992 Brazil partnership, one volunteer expressed hope for leadership in a career choice. Following the mission, Post-1 revealed three volunteers (12.5 percent) who sensed direction in career choice. This trend continued in Post-2: 3 (12.5 percent). On Q30, 14 respondents (20.9 percent) sensed direction in career choice as a result of their partnership missions experiences.

One youth affirmed, "Since I came back, I've thought about a missions career a lot. I see the work as rewarding like the Peace Corps. It's the toughest job you'll ever love. When you work with the missionaries, you, then, understand."

In the PFI, three volunteers (11.1 percent) expected to participate in future partnerships. Following the mission, 100 percent of the interviewees have made themselves available for future short-term service. Q31 indicated a 92.5 percent willingness to serve in future short-term missions. On April 21, 1993, six of the 1992 first time volunteers (25 percent) returned to Brazil and took another first-timer. They served on a construction-evangelism project at their own expense.

The majority of volunteers return home to serve in their home churches and communities. In the PFI, 19 volunteers (70.4 percent) hoped to use their partnership experiences in their home church and/or community missions. In Post-1, 18 (75 percent) interviewees continued

to feel that they would. As of Post-2, 12 volunteers (50 percent) had incorporated their partnership missions experiences into their home church and/or community missions projects.

Following his return, a volunteer reported, "The five volunteers from our church are on visitation every Thursday night. Hopefully, we will influence others to witness. The people are tolerant of us, knowing that we went to Brazil. They want to talk about it, and our story opens lots of doors."

During the PFI, 14 interviewees (51.9 percent) felt they would use their experiences in various phases of "public life." In Post-1, 15 of them (62.5 percent) continued to feel that they would. In Post-2, 15 volunteers (62.5 percent) stated that they had used their partnership missions experiences in school, work, civic clubs, public speaking opportunities, daily witnessing, and/or were using the patience and tolerance learned in their daily experiences with others.

One of the teenagers responded, "The youth at church thought I was crazy, but asked about it later. My 'real friends' at school want to hear more about it and possibly go next time. I have been a role model for them."

Four of the 1992 volunteers (16.7 percent) are pursuing longer terms as a volunteer-in-missions. A volunteer, who is nearing retirement, said, "My wife and I plan on going into home mission work. We will retire soon, sell our business, and go. Now that we're not tied down with jobs, we can help. We have a motor home, and when disasters like Hurricane Andrew come, we'll go."

Two others (8.3 percent) are exploring work with the Southern Baptist Home Mission Board. One volunteer is now a career missionary in Malawi with his family. Finally, 20 of them (83.3 percent) plan to encourage, promote, inform, and motivate others in world mission awareness and involvement.

General post-field experience impact on volunteers. In addition to the trends which developed in the four general areas of impact (Q28, Q29, Q30, Q31), others occurred.

Building relationships. Relationship-building is a major purpose and reward of partnership missions. In the PFI, nine volunteers (33.3 percent) hoped to build and/or strengthen meaningful relationships. By Post-1, 24 interviewees (100) had established and/or strengthened meaningful relationships as a result of their mission. As of Post-2, 22 of them (91.7 percent) had maintained those relationships. On OEQ34, 51 respondents (75 percent) reported meaningful relationships with nationals, missionaries, and/or volunteers.

Highlighting her bonding experience with other volunteers, a volunteer recalled,

I knew some of the people on the team, but I consider them friends, now. There is a difference in knowing someone and feeling friendship toward them. As we discussed problems, it was good to see that they dealt with the same ones. On the trip I felt freer to talk about frustrations without getting angry. We tend to keep things to ourselves. It's good to have the support and know that others have problems also. The experience gave me a chance to unload problems with a positive attitude.

Volunteers' physical presence and unity spoke to both the Brazilians and themselves. Building chapels as a team with Brazilians demonstrated reciprocal love and left structures that continue to touch a community.

A volunteer remembered,

The mother church in Brazil had saved the money and bought the property. We helped from there. After we got the walls up and the roof on, they came from everywhere to help paint--men, women, boys, girls. They wanted to say, "I helped paint my church." They sensed an ownership of that church building--felt that they were sharing with the Americans that came. The sense of ownership, being a member of that church, and being saved there through Jesus Christ helped them come in and be part of the growth of that church.

Developing relationships, while supplementing the work of national believers and their churches, caused them to say, "We planted seeds!"

Table 36 demonstrates trends in relationship building, based on volunteers' responses to Post-1, Post-2, and OEQ34.

Table 36

Relationships Developed as Result of Partnership Missions Experiences =====						
	Post-1		Post-2		OEQ34	
	No.	%	No.	%	No.	%
With Nationals	20	80.3	16	66.7	32	47.8
With Missionaries	7	29.2	3	12.5	10	14.9
With Volunteers	18	75.0	22	91.7	37	54.4

One volunteer freely admitted,

I, now, realize how important relationships are in our lives. I'm a goal-oriented, task person and dwell on getting the job done. This experience made me realize that my relationships with the people around me are probably more important. I'm a left-brain person. Before, when someone came by to "chit-chat," I was always thinking about needing to get my work done. Now I have a whole new outlook on life.

Partnership missions experiences have created interest among volunteers' families and friends (45.8 percent). In fact, 10 volunteers (41.7 percent) reported strengthened relationships. A volunteer shared his story,

It has increased my spirituality and others' around me. We have a group of friends that regularly get together for recreational activities. Following the partnership, our friends are more inquisitive about spiritual matters. We have shown our slides to them. We're, now, using more of our time together to talk about the Lord.

A teenager responded, "I've drawn closer to my family and have become more responsible to them, because of my experience." Over the long term, nevertheless, four of the 1992 volunteers have seen little impact on family or friends. They feel that some do not, yet, understand.

Christian witness. The partnership has created opportunities to witness among family and friends. A businessman confessed,

I have a friend and business associate, who has a tough guy image, but is a conscientious person. Before Brazil, I'd never thought of sharing my Christian experience with him. I returned, walked into his office, and immediately began to tell about the trip. Before, I had spent many hours with him, but for the first time was able to tell him about what Christ meant to me. My experience enabled me to open up.

In the PFI, 13 volunteers (48.1 percent) hoped that their partnership missions experiences would help them become more active, effective witnesses.

A teenager was touched by the following street-witnessing experience:

I was handing out tracts and gave one to a teenage girl. She quickly shoved it into her pocket and left. The next day she came back crying with the tract in her hand. Someone had ripped it to shreds. I gave her another one and several more to go with it. She immediately read several copies. To know

that I, maybe, had something to do with winning someone to the Lord is incredible!

During Post-1, 15 volunteers (62.5) responded that they had become more active, effective witnesses. Apparently, the trend continued to grow, because 22 Post-2 interviewees (91.7 percent) responded similarly. Verifying this continuing trend, 57 respondents to OEQ32, OEQ33, or OEQ36 (83.8 percent) stated that they were more active, effective witnesses as a result of their partnership missions experiences.

A volunteer confessed,

My church has been dormant in missions--the main reason for its existence. A church must have a vision in leadership. This experience made me more aware of the need for witnessing and whetted my appetite for doing more in the area of missions--both foreign and domestic. There are folks here who are hurting. If I can go 5,000 miles to minister, surely I can go 500 feet or five miles! I'm working with our auxiliaries to be more sensitive to the needs here. We have folks here who don't have resources. They're left out of the economic process. We need to be sensitive to them. It would be hypocritical to go 5,000 miles, then not go five miles here!

Spiritual growth. During the PFI, 20 volunteers (74.1 percent) hoped their mission experience would help them grow spiritually. In Post-1, 22 of them (91.7 percent) reported that they had. In Post-2, 15 volunteers (62.5 percent) made this same response. Reflecting on their partnership missions experiences, 25 respondents (36.8 percent) to OEQ32 and OEQ33 reported spiritual growth.

A volunteer relayed his story of spiritual growth.

Early in the week we were worshiping on a dirt floor. I was standing in the back, leaning on a table, so the Brazilians could sit on the benches. While praying during the invitation, I heard the missionary shout as a 30 year-old woman came forward to trust Christ as Savior. I wanted to kneel, as I prayed for others to come, but didn't want to get my new pants, that I'd bought for the worship services, dirty. Following my two weeks' experience, I became ashamed. Now that I'm walking closer with my Lord, I would gladly kneel and pray next time.

Summary of trends in impact of partnership missions experiences on

Volunteers. Following their partnership, a majority of volunteers returned with generous mission giving patterns. They had a clearer understanding of culture, the work of missionaries, the work of the Holy Spirit, and how all three relate to world mission. Returned volunteers express a high regard for the call to career missionary service. Some investigate the possibility of career missionary service through both home and foreign mission boards; the majority actively encourage others to consider career missions. Virtually all of them are now available for future short-term service--some for longer tenures. They, likewise, encourage others to volunteer.

Returned volunteers have built meaningful, lasting relationships with nationals, missionaries, and fellow volunteers. Their partnership missions experiences have made them more active, effective witnesses at home. Almost without exception, they have experienced spiritual growth. They have incorporated their experiences into their home churches, communities, and public life. In doing so, returned volunteers inform and encourage others, and promote world mission in their churches and beyond.

Interpretation of Partnership Missions' Impact on Churches

Volunteers' responses verified the impact of partnership missions experiences on sending churches. A statistical comparison of churches, according to their level of partnership mission volunteers, revealed significant trends.

Correlation of Variables Related to Impact on Churches

Significant positive correlations existed among interconnected

variables (Table 33, page 105). Consequently, less data was necessary to demonstrate the impact of partnership missions on churches. As a result, fewer variables were reported. (See Chapter 4, pages 102-107.)

Total missions and per capita receipts. A portion of the increase in total missions and per capita receipts may have resulted from inflation over the time period involved. The financial records were not adjusted for inflation. They, nevertheless, proved to be useful in comparing levels and trends.

In Table 35 (page 107), most of the correlations involving financial records were positive and significant. The correlations of total missions receipts for the low volunteers churches, however, were below those for the other interconnected groups: SBC, KBC, association, moderate churches, and high churches. In all but one case (KBC/Vol-H), the correlation of per capita missions receipts for the low volunteers churches was below the other groups. From the data, one might conjecture that the low volunteers churches would have a lower percentage growth in total missions receipts and per capita giving in comparison to the other groups.

Resident membership. The low and moderate volunteer groups showed significant negative or very low correlations with the SBC, KBC, association, and high volunteer churches (Table 35, page 107). One might surmise from these data that the less mission-oriented churches were declining (or showed little trend) in membership compared to the more mission-oriented churches.

Brotherhood enrollment. The low volunteers group showed negative or very low correlations with the SBC, KBC, Association, moderate churches,

and high churches (Table 35, page 107). From these patterns, the low volunteers churches appear to be declining (or showing little trend) in Brotherhood enrollment compared to the other groups.

WMU enrollment. The low and high volunteers groups showed low or negative correlations with the SBC, KBC, and association, as opposed to the moderate churches, which showed relatively high correlations (Table 35, page 107). For this reason, one might speculate little definite trend in WMU enrollment among churches in relation to partnership missions volunteers.

Trends in Impact of Partnership Missions Experiences on Churches

A comparison of trends over time helped to measure the degree of impact on churches as a result of partnership missions experiences. (See Chapter 4, pages 108-114)

Total missions receipts and per capita missions receipts. During the partnership missions period (1985-1992), high volunteers churches experienced the highest percentage of growth in total missions receipts and per capita missions receipts. From these trends, one detects a definite relationship between participation and financial support of world mission.

Resident membership. From 1985-1992, the only increase in resident membership existed among the high volunteers churches. One might surmise from the data that the less mission oriented churches were declining (or showing little trend) compared to the more mission-oriented churches.

Brotherhood enrollment. Moderate and high volunteers churches show a significantly higher rate of increase in Brotherhood enrollment than

low volunteers churches from 1985-1992. Around 1985, all three levels of churches halted a decrease and/or plateau in Brotherhood enrollment and began a pattern of general increase. From these trends, one might speculate that partnership missions experiences in the association had an impact on all three levels of churches.

WMU enrollment. Unlike Brotherhood, the low and moderate volunteers churches show a higher rate of increase in WMU enrollment compared to the high volunteers churches. Comparing the Brotherhood and WMU trends, the ratio (3.9:1) of male (63) to female (16) volunteers, throughout the period of KBPM, enters the picture. One might conjecture that the higher number of male volunteers has a greater influence on Brotherhood enrollment than the lower number of females has on WMU enrollment.

At this point, the element of "participation" comes into play. For example, since the initiation of the Brazil partnership in 1990, 16 women have volunteered. From that point, a rising trend in WMU enrollment emerges among the high churches from 1990-92. During that same period, low and moderate churches plateaued.

Summary of Impact of Partnership Missions Experiences on Churches

Regarding the financial records, significant, positive trends surfaced. In the high churches, both total missions receipts and per capita missions receipts experienced a significantly higher rate of increase during the partnership missions period, compared to the other groups. Verifying the impact of partnership missions experiences on mission giving, one volunteer affirmed,

Our church voted to increase total missions giving by one percent annually. We will go as far as we can--may reach 50 percent. Personally, I feel that the more we give to foreign missions, the faster we're going to complete our commission to

reach the world. I've always been mission-oriented, anyway. Another volunteer reported, "Our church now includes partnership missions in its budget."

A relatively low correlation (.40) of partnership missions volunteers and resident membership exists. Therefore, one would not expect a great impact on resident membership as a result of partnership missions experiences. The high volunteers churches, nevertheless, were experiencing some growth, compared to the less mission-oriented churches which were declining or showed little trend.

Brotherhood enrollment demonstrated a more consistent relationship to number of partnership missions volunteers than WMU. Here, one likely sees the influence of participation, as the issue of ratio (3.9:1) of men to women volunteers enters the picture. An upward trend surfaces from 1990-1992 in WMU enrollment among the high churches--reflecting the influence of women's involvement in the Brazil partnership. These enrollment levels are important, because world mission education and promotion are in direct proportion to Brotherhood and WMU programs.

Churches experienced other-than-numerical impact as a result of partnership missions experiences. A retired volunteer disclosed,

The partnership has affected my relationship with the young members of our church. Before, they stuck with their parents when I came around. After I came back, they noticed a difference in me. Before, I planned to wait about getting involved in leadership in the church. Now, I'm thinking about talking to the pastor about visiting the different classes and relating my Brazil experience.

On the other hand, seven of the 1992 volunteers (29.2 percent) reported little change-to-date in their churches as a result of their partnership missions experiences. One couple observed,

Due to their nature (older members), it has affected our congregation very little. We were disappointed with the small turnout for our slide program. The younger ones are more interested. Perhaps our enthusiasm has promoted some additional giving. Up until now, there is no deeper level of personal involvement.

The majority of churches, nevertheless, are positively impacted (like volunteers) as a result of participation. Within the three levels of churches, the five variables generally reflected their correlations with partnership missions volunteers. The trends demonstrated this correlation over time. During the 1985-1987 and 1990-1992 periods, trends (primarily in high churches) generally moved upward in proportion to the number of partnership missions volunteers sent by the churches.

Interpretation of Partnership Missions' Impact on the Association

An historical overview of the Caldwell/Lyon Baptist Association's involvement in KBPM indicates a growing commitment to world mission. Hands-on involvement in world mission has enlivened and strengthened missions at "home base," according to Director of Missions Harold Greenfield (1993). A statistical comparison of the association, over time, to the Kentucky Baptist Convention and Southern Baptist Convention revealed significant trends. (See Chapter 4, pages 114-123.)

Correlation of Variables Related to Impact on the Association

Correlation analysis of five selected variables for partnership missions volunteers yielded significant ($>.70$) positive correlations in a majority of cases (Table 34, page 106). Correlation analysis of the five variables for the KBC, SBC, and association (Table 35, page 107) demonstrated the relative strength of the association compared to the conventions.

Trends in Impact of Partnership Missions Experiences on the Association

Due to the emphasis on partnership missions in the Caldwell/Lyon Baptist Association, one would expect a positive impact on the association as a whole (see Chapter 2, pages 46-59). Perhaps a comparative overview of the demographic context would help indicate the degree of the trends in impact of partnership missions experiences on the association.

The Caldwell/Lyon area has experienced a period of economic and population decline. Over the past 12 years, hundreds of jobs have been lost. Virtually every factory has either closed or curtailed production. Also, the coal industry has declined (Greenfield 1993).

From 1980-1990, the population of the United States increased approximately 10 percent. During that same period, Kentucky's population increased .7 percent (U.S. Bureau of the Census 1990). Caldwell and Lyon counties experienced a combined population loss of 1 percent from 1980-1990 (Commonwealth of Kentucky 1993:29,30).

Between 1986 and 1990, total personal income for Kentucky increased 29.7 percent; personal income per capita increased 29.6. During that same period, total personal income for Caldwell and Lyon counties increased 23 percent; personal income per capita increased 25 percent (1993:57,58).

In 1986, personal income per capita in Kentucky was \$11,547. For Caldwell and Lyon counties, the 1986 average personal income per capita was \$9596. In 1990, personal income per capita in Kentucky was \$14,965. In Caldwell and Lyon counties, the 1990 average personal income per capita was \$11,975 (1993). The rate of unemployment for the Pennyrile

region, where Caldwell and Lyon counties are located, was 9.3 percent, compared to 7.4 percent for the commonwealth of Kentucky (1993:22).

Total missions receipts. Following a sharp rise (1980-1983), total missions receipts plateaued until initiation of the Kenya partnership in 1985. An increase followed from 1985-1988. After another plateau in 1988-1989, a sharp rise in total missions receipts coincided with the Brazil partnership, 1990-1992. The KBC, where partnership missions have impacted the entire state convention, followed a similar pattern to the association. Consequently, one sees the influence of participation on total missions receipts in the association.

One should keep in mind that the partnerships themselves required increased gifts for funding. Very likely, these gifts represent funds which, otherwise, would not have gone toward world mission. In weighing these matters, one may recall the research on short-term missions conducted by Short-Term Evangelical Missions (STEM 1991:23). Increased mission giving continues well beyond the period during which volunteers are repaying the cost of the trip through increased mission giving.

Per Capita Missions. From 1981-1992, the association's per capita missions receipts increase (66.8 percent) fell between the SBC (49.5 percent) and KBC (70.7 percent). One should note, however, that the association began the period at \$32.93--2.8 percent above the SBC and 29.3 percent above the KBC. In 1992, the association was at \$54.92--14.7 percent above the SBC and 26.4 percent above the KBC. Both the KBC and association finished the period at a sharp incline; the SBC has leveled off for the past three years. This trend is highly significant, considering the "economics" of the Caldwell/Lyon area over the decade.

Per capita missions receipts is a helpful category for measuring the impact of partnership missions experiences, because it tends to reduce the influence of church size on the findings. The degree of impact of partnerships on per capita missions receipts especially surfaces when one considers high volunteers churches. They give at a 77.8 percent higher rate than the KBC and 61.4 percent higher rate than the SBC. Again, the influence of participation surfaces: people aggressively support causes in which they have become actively involved.

Resident Membership. Resident membership tends to reflect the population trends of the Caldwell/Lyon area. Although the 1985-1992 rate of increase (1.6 percent), falls below the SBC (4.7), it is slightly above the KBC (1.3). Resident membership has continued relatively strong, if one factors in population trends over the decade.

High volunteers, or more mission-oriented, churches in the association uphold the influence of participation. They experienced 3.1 percent growth from 1981-1992 and 4.6 percent growth from 1985-1992. These moderate growth trends compare well to those of the less mission-oriented churches which have experienced decline or have shown no increase.

Brotherhood enrollment. The associational Brotherhood enrollment significantly outgained both the SBC and KBC. It appears to have a strong relationship to partnership missions experiences, considering the relatively low enrollment in both 1981 (344) and 1985 (341). Increases tended to coincide with or immediately follow the two partnership missions. Again, participation demonstrates its influence.

WMU enrollment. WMU enrollment tends to follow the same general pattern of Brotherhood enrollment, but at a considerably higher level. Associational WMU enrollment tends to display its positive correlation (.75) to partnership missions volunteers more consistently than do the three levels of churches. Like Brotherhood, WMU enrollment significantly outgained both the SBC and KBC. Also, increases in enrollment tended to coincide with or immediately follow the two partnership missions.

Here, the strong missions support role of WMU comes to the front. Enrollment increased, in spite of the lack off female participants prior to 1990. Additionally, the influence of participation began to surface among the high volunteers churches as women took part in the Brazil partnership.

Summary of Impact of Partnership Missions Experiences on the Association

Considering the economic context, trends of the Caldwell/Lyon Baptist Association compare favorably with the KBC and SBC. Total missions receipts in the association outgained the SBC by 9.5 percent and the KBC by 2.5 percent from 1981-1992. It grew at a similar rate from 1985-1992--years in which the area experienced economic decline.

Increases in per capita missions receipts for the association were comparatively strong from 1981-1992. It outgained the SBC and fell slightly behind the KBC. From 1985-1992 the association outgained the SBC by 114 percent and equaled the KBC. One must, also, keep in mind the comparative levels of giving. The association both started and ended the period at a considerably higher level of per capita giving than either the SBC or KBC.

Resident membership reflected both its low correlation (.40) with partnership missions volunteers and the population trend of the area. It maintained a comparable trend with the KBC from 1985-1992, reflecting the influence of the more mission-oriented churches in the association. These churches experienced a moderate gain in resident membership compared to the less mission-oriented churches, which declined or showed little trend.

Brotherhood and WMU enrollments followed similar trends. Increases coincided with or immediately followed partnership missions periods. These enrollments generally showed a positive response to partnership missions experiences.

The Caldwell/Lyon Baptist Association, like its churches, experienced other-than-numerical impact as a result of partnership missions experiences. Returned volunteers demonstrated their value to the association's promotion of partnership missions through their recommendations for future missions.

For example, out of 24 volunteers, 12 (50 percent) preferred to spend more time in ministry while on the partnership. Five of them (20.8 percent) recommended taking more "needed" things such as Bibles or clothes as gifts. Eleven volunteers (45.8 percent) would learn more language--recognizing its importance.

Pondering her future involvement, a volunteer proposed,

When I return, I'll have a better attitude about learning language. If I learn some, it will help the occasional chaos in Bible school, for example. The Brazilians had a wonderful attitude about language, communication, and getting to know us. The supporters from the mother church could have probably done a better job in Bible school than we did, but they were a "quiet support." I learned a lesson in that.

Returned volunteers, also, demonstrated their value to the association's promotion of world mission in general. They now recognize, to a greater degree, the awesome need for world mission. For them, it has become priority. They stress the following needs:

- 1) World mission emphasis in the local church.
- 2) Laypeople involvement.
- 3) Indigenous missionaries who can motivate, equip, and teach.
- 4) Cooperative efforts between mission agencies.

One volunteer responded,

I wish we were doing more in world mission in our churches. We can support the Southern Baptist Foreign Mission Board and other folks also. There is no competition! We should cooperate with others in the things we are doing. We can do this without compromising principles. The SBC doesn't have a "handle" on everything.

Emphasizing indigenous ministry, another volunteer said, "I firmly believe in using the missionary as an instrument, rather than trying to do it himself. This approach will reach the people in the country. They don't listen much to Americans. All the missionaries in foreign countries should be working themselves out of a job."

Paralleling the trends of volunteers and churches, the association was impacted as a result of participation. The five variables demonstrate their correlation with partnership missions volunteers over time. Increases came, primarily, during the partnership missions periods. Positive impact is in proportion to the level of participation in partnership missions experiences. In the presence of declining economics and population, the Caldwell/Lyon Baptist Association continues to demonstrate its commitment to world mission.

Issues Outside the Primary Focus of the Study

The purpose of this study was to evaluate the impact of participation in Kentucky Baptist Partnership Missions on volunteers, their churches, and their associations. Over the course of the study, however, issues surfaced which were outside its primary focus.

Volunteers' Contribution to World Mission

Kentucky Baptist Partnership Missions volunteers conducted significant ministries while on the field. Evangelistic teams led approximately 55,000 people to the Lord. People were served through medical, dental, and veterinary clinics. Volunteer teams supplemented the work of national churches through Bible schools, theological education, stewardship training, architectural planning, mission training, and music clinics. More than 600 churches were planted, which have continued to grow through church extension. Finally, construction teams have built over 20 chapels.

Team members were instrumental in spiritual awakenings on two continents. The Kenyan mission was primarily evangelistic in nature. Volunteers supplemented the work of a relatively small number of struggling churches, primarily through personal witnessing and evangelistic campaigns. In Brazil, churches were more firmly established and were extending into new areas. Volunteers supplemented the work of mother churches through medical clinics, community surveys, conversational English classes, evangelistic services, and chapel construction. Volunteers adjusted to the needs of each mission site and made significant contributions. They were equally impacted by both partnerships--endorsing the value of participation.

Implications for Ecclesiology

Baptists have historically upheld the Doctrine of the Priesthood of the Believer. According to this doctrine, Christian ministry is not restricted to ordained clergy, but is also open to the laity. Drawing from the experiences of the Caldwell/Lyon volunteers, partnership missions open the door for laypeople to be significantly involved in world mission.

Several volunteers described their short-term experience as an extension of their call to ministry. Apparently, they are looking for opportunities to be significant players in the ministry of the Church. Volunteers who were seeking an opportunity to serve outnumbered those who served out of obligation by a ratio of 4.5:1.

The pilgrimage-like phenomenon of partnership missions also has implications for discipleship training. It upholds a sound principle of education: learn-by-doing. Volunteers learn missions by doing missions.

Unifying Attributes of Partnership Missions

Partnership missions have implications for bringing unity to people on opposite sides of controversial issues. Like pilgrimages, they create community among participants, resulting in a special bonding of purpose. One volunteer asserted,

Sometimes we lose focus on main things--reaching people for Christ, whether here or there--not worrying so much about moderates and conservatives. The people we serve in Brazil don't care whether I'm a moderate or conservative!

Others relayed their unifying experiences:

The Holy Spirit helped many "different" people work as a team in hard situations. . . . My experience helped me overcome the opinion that people who don't do things the way we do them are idiots. . . . I had some personal misgivings about (some) who were going, but I was pleasantly surprised. . . . I learned

not to pigeon-hole by the way (people) talked, acted, or looked . . . As we discussed problems, it was good to see that they dealt with the same ones.

Finally, a volunteer demonstrated the unifying phenomenon of her partnership missions experience: "It has changed my relationships with church members and staff. Now, we are more understanding and share the importance of supporting fellow Christians. It has increased unity in our church. My outlook following the mission has helped." Could partnership missions help resolve the ideological conflict which has divided Southern Baptists?

Counter-Intuitive Results

Surprisingly, resident membership showed a low correlation (.40) to partnership missions volunteers. After considering the matter, one realizes that crosscultural partnerships take place outside the "church field." So, little direct impact on resident membership results in the sending church from partnership missions experiences.

Only high volunteers churches, however, experienced any growth over the period of the study. This fact has implications for both ecclesiology and missiology. The attitudes of the more mission-oriented churches likely attracted seekers. Then, moderate church growth resulted from baptisms and transfers.

Considering that WMU is a primary mission education and promotion arm of Southern Baptist Churches, the study expected to find a high increase in WMU enrollment among high volunteers churches. Following data analysis, this trend did not surface. WMU enrollments among the low, moderate, and high volunteers churches were somewhat erratic in relation to partnership mission volunteers.

After further collation of the data, the issue of participation surfaced. There were no women volunteers in the Kenya Partnership. Concurrent with women's participation in the Brazil partnership in 1990, WMU enrollment in the high volunteers churches began an upward trend. Associational WMU enrollment increased over the period of the study, demonstrating its positive correlation (.75) to partnership missions volunteers in spite of the lack of women participants prior to 1990. WMU, likely, exhibited some response to the overall partnership missions emphasis in the association, while exercising its missions support ministry.

Further Longitudinal Study

The above counter-intuitive results help to make a case for further study of partnership missions. It would be helpful to see how these, as well as expected results, develop over time. Will additional unexpected phenomena result? Will the expected trends which developed since 1985 continue?

Mission strategy and personnel will, no doubt, continue to change in coming years. Further research will enhance one's understanding of how volunteers-in-mission fit the overall world mission picture. Negative responses will provide insight into future orientations and shifts in strategy. Research in other specifics of partnership missions may be encouraged. For example, as volunteers are changed by their experiences, how do they become more effective on the field? How have they become more effective in their sending churches and communities following their partnership missions experience?

Evaluation and Recommendations

Volunteers from the Caldwell/Lyon Baptist Association have fulfilled the two-fold purpose of partnership missions: to meet the needs on the field and to increase participants' involvement in world mission (Croll 1984:27). Thousands have been led to the Lord. Chapels have been built, which continue to serve struggling and growing communities. The work of mother churches has been enhanced through personal witnessing, community surveys, evangelistic services, and music ministries. The volunteers have been changed in the process--taking on a "World Christian" vision.

This "success" in partnership missions endeavors has been enhanced by an atmosphere of commitment throughout the association, improved orientations, and a compromise between independent and cooperative missions theologies (Greenfield 1993). Verifying Hawes' and Kealey's (1981) research, the Caldwell/Lyon volunteers have developed a curiosity and respect that help them understand the world view of another culture. Through orientation and applied ministry they have developed a sense of personal identity which enhances interaction within a crosscultural setting. Finally, they have developed a positive, but realistic expectation that some things about partnership missions are difficult.

Consequently, they have become practical minded agents of change who influence both their churches and association following their short-term experience. They tested the "theory" of partnership missions and found that it works. In a context of economic and population decline, the Caldwell/Lyon Baptist Association has demonstrated its commitment to world mission.

The Caldwell/Lyon partnership missions program, however, is not perfect. The following concerns were raised by Harold Greenfield (1993): Volunteers occasionally question others' motivations or qualifications for participation. In some cases, they make cultural blunders which hinder the mission. More than once, volunteers' experiences were so overwhelming that they had a difficult time readjusting after their return. Some failed to "harness" their enthusiasm and became almost overbearing to fellow church members, family, and friends. Misguided enthusiasm has caused certain volunteers to misinterpret their role in world mission.

In addition to Greenfield's observations, the study identified related concerns. For example, 29.2 percent of the 1992 volunteers have seen little or no change-to-date in their sending churches as a result of their partnership missions experiences; 16.7 percent have seen little or no impact on their family or friends. Following their mission, 20.8 percent of the 1992 volunteers cited contradicting information or lack of adequate information in the orientations; 8.3 percent called for additional orientation sessions. Finally, 12.5 percent of the 1992 volunteers recommended a more thorough screening of volunteers.

These areas of concern are primarily related to orientation and reincorporation. Consequently, the following recommendations seem to be in order:

Orientation. Returned volunteers' evaluation forms should be carefully scanned for information which would more clearly inform future orientations. Improved orientations will enhance volunteers' understanding of their role in partnership missions, the context of

their mission site, and their relationship to fellow volunteers. During orientation, additional time for regular feedback should be provided. This step would allow volunteers to express doubts, vent frustrations, and contribute personal insights.

Volunteers' reaction to orientation guidelines might serve as an effective tool for a more thorough screening of candidates. The number of orientation sessions should be extended as needs indicate. Finally, experienced volunteers and career missionaries should be incorporated into the orientations whenever possible. Volunteers may draw on their experiences.

Reincorporation. A more elaborate closure experience should be developed, which would prepare both the sending church and the volunteers for reincorporation. This procedure will help reduce dissonance between fellow church members, families, and friends following volunteers' return. Both the association and the sending churches have meaningful commissioning ceremonies for the departing volunteers. They could develop a corresponding ceremony for returning volunteers. This ceremony might be held in conjunction with the worship service in which volunteers reported their partnership missions experiences to the sending church.

Intentional efforts should be made on the part of both volunteers and their sending churches to incorporate the experiences into the life of the churches. This practice supports Paul Winther's (1964:123) research on overseas volunteers. The ones who become involved immediately experience less feelings of alienation.

Group sessions should be developed by the sending church which include Bible study, prayer, reflection, and planning before, during, and after the partnership mission journey. Fellow volunteers might consider debriefing sessions at regular intervals during the trip. This practice would help to process the experiences as they occur and develop means to incorporate them into the lives of sending churches.

Following these procedures will help volunteers, sending churches, friends, and families cope with the following realities: 1) People at home have been able to get along without the volunteers while they were away. 2) Returnees are far more interested in their experiences than anyone else. 3) Short-term mission experiences are hard to put into words. 4) Dissonance may occur (Ward 1984:280-288). A realistic facing of these realities will allow volunteers to tactfully and effectively incorporate their life-changing experiences into the lives of their family, friends, church, and association.

As with orientation, experienced volunteers and career missionaries should be utilized in the reincorporation process whenever possible. Both have experienced the short-term phenomenon and may help both volunteers and the sending churches process the partnership missions experiences. They also make excellent recruiters of future volunteers.

Epilogue

Volunteers tell their own story (With tears in my eyes, I share some of them.). Tony Tench, a 1992 volunteer to Brazil, now serves in Malawi with his wife Janet. Following their exit orientation at the Missionary Learning Center of the Southern Baptist Foreign Mission Board, they wrote the following letter:

December 24, 1992

Dear Friends:

We have thanked God over and again for the touch of Caldwell/Lyon Baptists upon our lives. Within the missions environment which we found there, we were encouraged along our pilgrimage of discerning God's missionary calling.

Thank you for your commitment to pray for us. Thank you for your willingness to sponsor our newsletter. We look forward to hearing of all of God's work within the churches of Caldwell/Lyon in the days to come. We are continually amazed at how God uses his people to accomplish his mission. As the Father continues to call lost persons unto himself, we are all privileged to join him in this mission as witnesses to his love and grace through Jesus. Thank you for "holding the ropes" through prayer and your financial support of millions through the Cooperative Program and the Lottie Moon and Annie Armstrong offerings. Thank you, too, for your faithfulness in the mission of reaching Caldwell and Lyon counties with the gospel. We will be praying for the power of the Holy Spirit for you all as you are our Lord's witnesses in Western Kentucky.

In the Love of Jesus,

Tony and Janet Tench

Winn Stephens, a teenager, summarized the impact of his partnership mission:

It motivated my outlook and service. The way I spend my time as a Christian is changing. I continue to pick up things in worship services that I didn't, necessarily, pick up before. The experience improved my view of world mission--at home and abroad. It gave a clearer understanding of how missionaries minister to people, how we can help here, and how we can communicate with them. Air conditioning is not so important anymore!

Barry Goddard, a business consultant, recalled the aftermath of his experience.

God took us to the mountaintop in Brazil. On August 6, 1992 (5 weeks later) we faced the valley of my wife's outpatient surgery that turned out to be cancer. The partnership missions experience gave us strength and courage which came from God--a quiet assurance that we would be able to accept anything. It

gave us a new perspective on life. The Holy Spirit used the joy of the Brazilian experience to assure us of the Lord's presence.

Treatments ended two months sooner than expected, and the Goddards returned to Brazil in April, 1993.

Hicks Shelton, an 80-year-old volunteer, provided a touching summary of his partnership missions pilgrimage. He surrendered to be a missionary to Brazil at age 20. Soon, his wife became pregnant, and they were unable to go. Immediately, life-situations began to tie them down. Following college, seminary, and military service, he served as a pastor in Kentucky. After retirement, he served in numerous interim pastorates, including one in the Caldwell/Lyon Baptist Association. While there, he volunteered for the 1991 Brazil partnership.

This veteran of six decades of ministry recounted,

Brazil is what led me into the ministry in the beginning. During the partnership, I taught approximately 20 teenagers and young adults to witness and give their testimony. They were about the same age I was when I first felt called to Brazil. I preached revival services at night and taught in the day. During a Sunday evening service, 11 teenagers made professions of faith. My students had witnessed to them. What a thrill it was, after 60 years, to go to Brazil.

Following his return, the renewed Hicks Shelton now serves as the "volunteer" chaplain for a health care center at the retirement complex where he lives. He ministers to mentally and physically handicapped residents. According to him, "Some of them are just 'worn-out.' After my Brazil experience, I felt, again, that I had something to offer. Now, I also preach for the weekly worship services at the complex on Sunday afternoons."

Finally, Al Morgan, an insurance agent, worked through the consequences of his partnership missions experience:

I'm still mentally processing and learning, now that I've settled down. The experience was like a woman giving birth. She will swear never to go through it again, but with time, she thinks about all the joy. Now that I've gotten rid of some of the negative things in my thinking, it has become a joyful experience. I learned that my life here in America is too rapid. I don't take enough time to enjoy my Christian experience. I was working on priorities before I left, but the partnership really emphasized it.

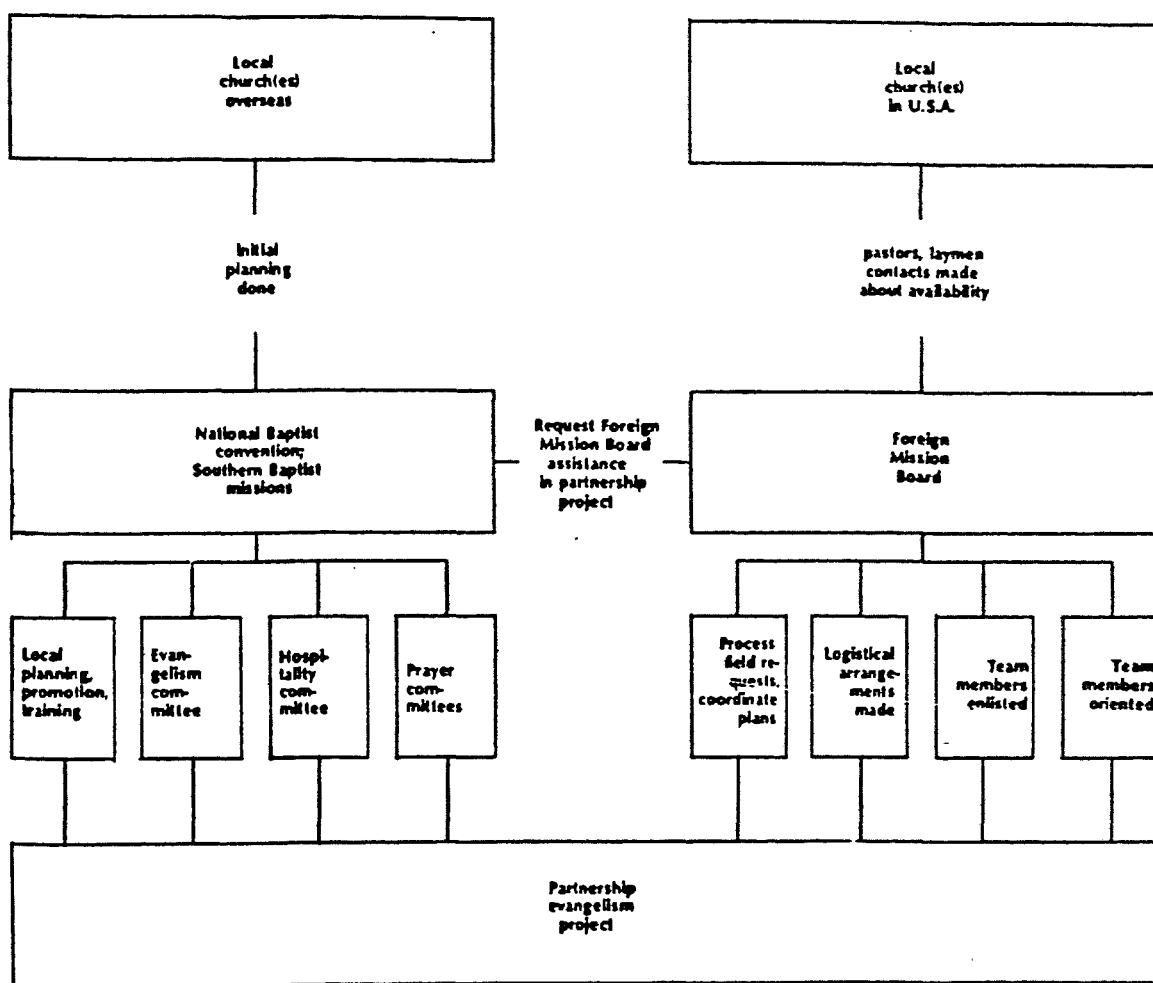
In a later interview he concluded,

I still haven't gotten it all together yet. But, I've volunteered to serve as chaplain for the local police and fire departments. The Brazil experience has opened doors--increased my credibility. Also, I'm vice-chairman of our deacons and participate in an informal sharing group at church. After Brazil, more people feel free to talk to me about their personal problems. I hope my partnership experience will encourage more direct missions projects. We've started helping a new church in Ohio. These places of service have made me more conscientious of the needs around me in the community.

The churches of the Caldwell/Lyon Baptist Association are infused with these and other "changed" volunteers, who now inform fellow members about world mission. They also promote world mission throughout the association. They motivate and encourage others to become personally involved. In doing so, volunteers stretch themselves beyond the church walls and associational boundaries. Finally, they demonstrate what happens when believers obey Jesus' command: "You will be witnesses for me . . . to the ends of the earth" (Acts 1:8, TEV). They "do missions!"

Appendix A

Partnership process



(Taken from The Commission, June-July 1982, p. 41.)

APPENDIX B

KENTUCKY BAPTIST PARTNERSHIP MISSIONS
Caldwell/Lyon Baptist Association
Volunteer Questionnaire

*** Please circle the number by the appropriate answer.

1. Sex
1. Male
2. Female
2. What is your age? ____ years old.
3. What is your marital status?
1. Single
2. Married
3. Widowed/Widower
4. Separated
5. Divorced
4. What is your highest level of education?
1. Seminary
2. Graduate School
3. College
4. Technical School
5. High School
6. Below High School
5. What is your approximate annual income?
1. \$40,000 or above
2. \$30,000-\$40,000
3. \$20,000-\$30,000
4. \$15,000-\$20,000
5. \$ 0-\$15,000
6. How long have you been a Christian?
1. Over 30 years
2. 21-30 years
3. 16-20 years
4. 11-15 years
5. 6-10 years
6. 3-5 years
7. Under 2 years

7. At the time of your first partnership, how long had you been a member of the church from which you were sent?
 1. Over 30 years
 2. 21-30 years
 3. 16-20 years
 4. 11-15 years
 5. 6-10 years
 6. 3-5 years
 7. Under 2 years

8. At the time of your first partnership, which of the following best describes your participation in the life of your church?
 1. Very active
 2. Active
 3. Not very active

9. Which of the following most nearly describes your profession?
 1. Agriculture
 2. Construction
 3. Community Service
 4. Church Related
 5. Medical
 6. Manufacturing
 7. Education
 8. Sales
 9. Business
 10. Other. Please specify _____

10. In which partnership have you participated?
 1. Kenya Number of times _____
 2. Brazil Number of times _____
 3. Both Number of times _____

11. In what type of partnership project(s) did you participate?
(Circle all that apply.)
 1. Evangelistic
 2. Church Planting/Development
 3. Construction
 4. Disaster Response
 5. Music or other fine arts related
 6. Medical/Dental
 7. Discipleship training
 8. Vacation Bible School
 9. Other, please specify _____

12. How well qualified were you to perform the task you were assigned to do during your partnership?
 1. Well qualified
 2. Somewhat qualified
 3. Poorly qualified
 4. Not qualified at all
13. Prior to the partnership, did you participate in orientation?
 1. Yes
 2. No
14. Prior to the partnership, did you participate in personal witness training?
 1. Yes
 2. No
15. How would you rate the effectiveness of the description given to you of the overseas ministry you were to perform?
 1. Very helpful
 2. Helpful
 3. Adequate
 4. Not adequate
 5. None received
16. How would you rate the information provided about the place where you were to perform your volunteer ministry?
 1. Very helpful
 2. Helpful
 3. Adequate
 4. Not adequate
 5. None received
17. How was your overseas volunteer ministry financed?
 1. I paid for all of it myself.
 2. I paid a portion, and my church helped with the remainder.
 3. My church financed the whole trip.
 4. A friend/friends financed the whole trip.
 5. I paid a portion and a friend/friends financed the remainder.
 6. The Association financed the whole trip.
18. Did you have adequate materials to conduct your volunteer ministry?
 1. Yes
 2. No

19. Describe the orientation you received from your missionary supervisor upon arriving on the field of service?
 1. Very helpful
 2. Helpful
 3. Adequate
 4. Not adequate
 5. None received
20. Did you conduct the same ministry as described to you prior to your departure for the field?
 1. Exactly as described
 2. Generally
 3. Somewhat as described
 4. Not as described at all
21. Was food and lodging made available as described to you prior to your departure for the field?
 1. Exactly as described
 2. Generally as described
 3. Somewhat as described
 4. Not as described at all
22. How would you rate the opportunities you had for fellowship with nationals in your country of service?
 1. Excellent
 2. Good
 3. Fair
 4. Poor
 5. No opportunity provided
23. How do you rate the opportunities you had for fellowship with the missionaries in your country of service?
 1. Excellent
 2. Good
 3. Fair
 4. Poor
 5. No opportunity provided

24. How do you feel about the opportunity to evaluate with the missionaries your volunteer ministry while you were on the field?
 1. Excellent
 2. Good
 3. Fair
 4. Poor
 5. No opportunity provided
25. Did you provide a written evaluation of your volunteer ministry?
 1. I was asked for an evaluation, and I sent one.
 2. I was asked for an evaluation, but I didn't send one.
 3. I was not asked to send an evaluation, but sent one anyway.
 4. I was not asked to send an evaluation.
26. Did you receive a Certificate of Appreciation for your service?
 1. Yes
 2. No
27. Have you been given an opportunity in one of your church's regular worship services to tell of your overseas volunteer ministry?
 1. Yes
 2. No
28. How has your overseas volunteer ministry affected your personal financial contributions to missions through your church?
 1. I have increased my giving greatly.
 2. I have increased my giving some.
 3. I am giving about the same.
 4. I am giving less than before I went.
29. How has your overseas ministry affected your knowledge of missions?
 1. It increased my knowledge greatly.
 2. It increased my knowledge some.
 3. I know no more about missions now than I did before.
30. As a result of your having participated in an overseas volunteer ministry, how do you feel about a career of missionary service?
 1. I plan to make application for career missionary service.
 2. I plan to investigate the possibility of missionary service.
 3. I am not qualified for missionary service, but will encourage others to give serious consideration to it.
 4. I am not qualified for missionary service, but would become a missionary if qualified.
 5. I would not consider career missionary service under any circumstances, nor would I encourage others.

31. As a result of your having participated in an overseas volunteer ministry, how do you feel about future short-term ministries?
 1. I am making myself available for a future short-term ministry and will encourage others to do the same.
 2. I am making myself available for a future short-term ministry.
 3. It was a "good one time" experience for me, and I will encourage others to participate in future ministries.
 4. It was not a good experience for me, but I would not discourage others from participating in future ministries.
 5. It was a bad experience, and I would not participate again nor encourage others to participate.

*** Please provide a brief response to the following:

32. How did your partnership experience change you?
33. What did you learn through your partnership missions experience?
34. What new, meaningful friendships developed with other volunteers, missionaries and/or nationals during your partnership experience?
35. How do you, now, feel about other cultures?
36. In what ways has your attitude toward personal witnessing changed?
37. How do you, now, feel about career missionaries?
38. In what ways did you recognize the work of the Holy Spirit?

39. Following each of the statements below, check the box which expresses your feeling concerning the influence which led to your involvement in Partnership Missions.

	No Effect 4	Little Effect 3	Moderate Effect 2	Much Effect 1
A. The leadership of the Holy Spirit	()	()	()	()
B. The Great Commission	()	()	()	()
C. Desire to travel	()	()	()	()
D. To meet missionaries	()	()	()	()
E. My friend/friends	()	()	()	()
F. My pastor	()	()	()	()
G. My unique skill	()	()	()	()
H. To help missionaries	()	()	()	()
I. To witness to lost	()	()	()	()
J. To be involved in World Missions	()	()	()	()
K. To learn more about missions	()	()	()	()
L. Something different to do on vacation	()	()	()	()
M. A missionary asked me to go.	()	()	()	()
N. An article in <u>The Commission</u>	()	()	()	()
O. An article in a Brotherhood publication	()	()	()	()
P. An article in a WMU publication	()	()	()	()
Q. Testimony of a Missionary	()	()	()	()

	No Effect 4	Little Effect 3	Moderate Effect 2	Much Effect 1
R. Testimony of another volunteer	()	()	()	()
S. Article in the <u>Western Recorder</u>	()	()	()	()
T. Other. Please identify. _____				

*** Please use the space below to list any comments which would be helpful in describing your experience.

Appendix C

Volunteer Interviews

Pre-Field Experience Interview Protocol:

Name _____

1. What would you like to tell me about your background and how you came to this point in your life?
2. Who/What influenced you to become interested/involved in partnership missions?
3. What do you hope to learn and/or how do you expect to be changed from your partnership experience?
4. Where will you use the experience gained through the partnership?
5. How do partnerships fit into the overall world mission picture?
6. As an American, how do you view the culture in Brazil?
7. In what ways do you expect your church will be affected by your partnership experience?
8. How has your orientation been helpful?
9. What part will the Holy Spirit have in your upcoming partnership?
10. Are there other things you would like to tell? Fears/Uncertainties?

Post-Field Experience Interview Protocol (2 weeks after return):

Name: _____

1. What was your partnership missions experience like?
2. What did you learn? (and/or) How were you changed?
3. Following the partnership, what is your attitude toward missions giving?
4. Who were some of the new friends you made? (Kentuckians/Brazilians)
How were these new relationships important?
5. What did you think of the Brazilian culture?
6. What did you think of the missionaries?
7. What did you think of the Brazilian people?
8. What did you gain from your experience?
9. What did your experience contribute to world mission causes?
10. In what ways did you sense that the Holy Spirit was at work?
11. Will you go on another partnership? Why? Why Not?
12. How do you plan to use what you've learned from this experience?
13. How will your church and its witness in the community be affected by your experience?
14. If you could change one thing, what would it be?
15. What more would you like to tell me about your experience?

Post-Field Experience Interview Protocol (6 months after return):

Name: _____

1. What do you remember most about your partnership experience?
2. Have you kept in contact with the new friends you made? Why? How?
3. What has been happening in your life following the partnership?
4. After your return, how do you, now, view Brazilian culture?
American Culture?
5. Would you go on another partnership? Why? Why Not?
6. How do you, now, plan to financially support world missions?
7. How have you used what you experienced in Brazil?
8. How has your partnership experience affected your local witness?
9. What do you, now, think of career missionaries?
10. How has your experience affected your church?
11. In what ways has your experience affected your family/friends?
12. If you could change one thing, what would it be?
13. Now, what do you think of the world mission effort?
14. How do you plan to be involved?
15. What more would you like to tell me?

Appendix D

Survey Form

Caldwell/Lyon Baptist Association Survey--File 12

- 1 = Total receipts.
- 2 = Total missions expenditures.
- 3 = Cooperative Program receipts.
- 4 = Associational Missions receipts.
- 5 = Partnership Missions receipts.
- 6 = Per capita missions.
- 7 = Baptisms.
- 8 = Other additions.
- 9 = Resident membership.
- 10 = Partnership Missions Volunteers.
- 11 = Brotherhood enrollment.
- 12 = Women's Missionary Union (WMU) enrollment.

Year	1	2	3	4	5	6	7	8	9	10	11	12
1980	1821632	291013	172792	49211	.	29.13	256	270	7777	.	350	671
1981	1953315	325382	193875	60085	.	32.93	347	264	7149	.	344	726
1982	2176040	372128	207117	84617	.	35.76	364	334	7996	.	341	726
1983	2201590	433955	230702	77044	.	40.49	371	341	8457	.	417	996
1984	2211689	430721	249923	74548	8636	41.29	244	273	8070	9	368	808
1985	2301024	451596	254955	84453	1000	42.54	203	327	8276	1	341	838
1986	2644450	474293	275405	118568	26613	43.65	303	316	8550	12	365	827
1987	2600934	499956	286138	125452	30258	46.29	185	256	8324	19	365	903
1988	2813324	538673	288733	95697	.	47.06	245	270	8216	.	481	1059
1989	2829461	535114	287666	92349	.	48.50	242	241	8679	.	451	957
1990	3039111	561444	308266	135893	23562	51.62	234	222	8631	18	511	1017
1991	2906373	580253	313405	143720	24475	53.52	195	250	8431	15	532	995
1992	3123195	584537	305186	137020	37217	54.92	228	292	8407	27	564	1016

Note: This same format was used for the 38 churches, the KBC, and the SBC.

Appendix E

Summary/Frequency Table of Responses to Open-Ended Questions * **

Q32: How did your partnership experience change you?

- 32A: 13 *** (19) ****--brought about spiritual growth.
- 32B: 26(39)--increased understanding/awareness of world mission.
- 32C: 10(15)--increased priority for mission work/needs.
- 32D: 7(10)--increased cultural sensitivity/awareness.
- 32E: 2(3)--increased prayer life.
- 32F: 3(5)--increased sensitivity toward mission giving.
- 32G: 4(6)--increased boldness in witnessing.
- 32H: 6(9)--increased love/compassion for people everywhere.
- 32I: 5(8)--increased desire to be involved in world mission.
- 32J: 5(8)--increased awareness of work of Holy Spirit.
- 32K: 2(3)--developed relationships with fellow workers.
- 32L: 1(1.5)--increased appreciation for mission work/missionaries.
- 32M: 5(8)--helped self more clearly.
- 32N: 1(1.5)--increased awareness of God's love for all people.

Q33: What did you learn through your partnership missions experience?

- 33A: 23(34)--increased understanding/awareness of world mission.
- 33B: 2(3)--increased sensitivity toward mission giving.
- 33C: 8(12)--increased awareness of vols.' contrib. to world mission.
- 33D: 6(9)--increased cultural sensitivity and awareness.
- 33E: 3(5)--increased prayer life.
- 33F: 6(9)--increased dependence on work of Holy Spirit.
- 33G: 6(9)--increased awareness of power of Christian love/God's love.
- 33H: 2(3)--increased awareness of need for experiential witness.
- 33I: 2(3)--increased awareness of God's love for the world.
- 33J: 2(3)--increased awareness of the power of the gospel.
- 33K: 5(8)--learned value of ability to develop/maintain relationships.

Q34: What new, meaningful friendships developed with other volunteers, missionaries, or nationals during your partnership experience?

- 34A: 32(48)--with nationals.
- 34B: 20(30)--with other volunteers.
- 34C: 10(15)--with missionaries.
- 34D: 18(27)--strengthened/continued relationships with other volunteers.
- 34E: 2(3)--pray for those with whom relationships were developed.
- 34F: 1(1.5)--disappointed in attitude of some of the other volunteers.

Q35: How do you, now, feel about other cultures?

- 35A: 7(10)--we can learn from them.
- 35B: 3(5)--see them as committed believers.
- 35C: 5(8)--recognize the need for cultural sensitivity/awareness.
- 35D: 35(52)--increased cultural sensitivity and awareness.

- 35E: 5(8)--felt strong bonding and love for them.
- 35F: 7(10)--accepting/hospitable/loving.
- 35G: 1(1.5)--more relaxed than Americans.

Q36: In what ways has your attitude toward personal witnessing changed?

- 36A: 1(1.5)--more thankful to see people accept Jesus Christ as Savior.
- 36B: 8(12)--continue to feel witnessing is important.
- 36C: 30(45)--it has become a priority.
- 36D: 26(39)--more comfortable/bold/prepared/increased involvement.
- 36E: 3(5)--increased awareness of importance of personal story in preaching and/or witnessing.
- 36F: 3(5)--increased awareness of difficulty of witnessing in USA.

Q37: How do you, now, feel about career missionaries?

- 37A: 14(21)--a special-called people in the Lord's/Kingdom's work.
- 37B: 14(21)--increased awareness/understanding of their work.
- 37C: 35(52)--admire/appreciate/respect/support them and their work.
- 37D: 4(6)--recognize their need for prayer support.
- 37E: 4(6)--increased prayer support.
- 37F: 2(3)--recognized their humanity--same problems/needs as us.
- 37G: 1(1.5)--felt some were not called by God to their work.
- 37H: 2(3)--undecided.

Q38: In what ways did you recognize the work of the Holy Spirit?

- 38A: 10(15)--enabled to do the, otherwise, impossible.
- 38B: 3(5)--enabled to witness/function effectively.
- 38C: 3(5)--through love expressed among the people involved.
- 38D: 19(28)--through spiritual responses of people.
- 38E: 18(27)--total control of mission--planning-to-completion.
- 38F: 6(9)--communication across language barriers.
- 38G: 10(15)--cooperation in organization/planning/working toward goals.
- 38H: 9(13)--personal care, safety, peace of mind, and comfort.
- 38I: 1(1.5)--directed development of personal relationships.
- 38J: 2(3)--preceding work and presence of Holy Spirit.
- 38K: 7(10)--changed lives of volunteers.
- 38L: 4(6)--answered prayers and needs.

* A "no response" to an open-ended question does not, necessarily, indicate a negative response.

** Some respondents made multiple responses.

*** Frequency. **** Percent.

Appendix F

Summary/Frequency Table of Responses to Interviews * **

=====

Pre-Field Experience Interview

Q1: What would you like to tell about your background and how you came to this point in your life?

Sex: 19 males; 8 females.

1A: 4 youth; 20 working adults; 3 retirees.

1B: 20 *** (74.1) ****-- grew up in Christian home;
2(7.4)--did not grow up in Christian home.

1C: 18(66.7)--became a Christian as a minor;
8(29.6)--became a Christian as an adult.

1D: 10(37)--reported a previous spiritual renewal.

1E: 24(88.9)--seeking an opportunity to serve;
1(3.7)--in decision to volunteer, was not seeking an opportunity.

1F: 11(40.7)--felt obligated to serve.

1G: 5(18.5)--were clergy; 22(81.5)--were laypeople.

Q2: Who or what influenced you to become interested and involved in partnership missions?

2A: 17(63)--leadership of Holy Spirit.

2B: 22(81.5)--another volunteer.

2C: 8(29.6)--director of missions.

2D: 10(37)--pastor.

Q3: What do you hope to learn and/or how do you expect to be changed from your partnership experience?

3A: 20(74.1)--grow spiritually.

3B: 1(3.7)--use the experience upon return.

3C: 13(48.1)--become a more effective witness.

3D: 10(37)--increase cultural sensitivity and awareness.

3E: 2(7.4)--increase awareness about nature of God.

3F: 1(3.7)--learn from other people.

3G: 6(22.2)--learn to build relationships.

3H: 7(25.9)--be of service to others.

3I: 3(11.1)--become more involved in mission work.

3J: 2(7.4)--know more about mission work/missionaries.

3K: 3(11.1)--know more about myself.

3L: 1(3.7)--know more about career choice.

Q4: Where will you use the experience gained through the partnership?

- 4A: 5(18.5)--anywhere Lord leads.
- 4B: 3(11.1)--other partnerships and/or mission opportunities.
- 4C: 4(14.8)--community mission work.
- 4D: 13(48.1)--home church.
- 4E: 4(14/8)--other churches and/or denominations.
- 4F: 14(51.9)--daily witness (school, work, civic clubs, community, public speaking).
- 4G: 2(7.4)--building relationships.

Q5: How do partnerships fit into the overall world mission picture?

- 5A: 17(63)--way laypeople may supplement the work of career mss.
- 5B: 7(25.9)--way to learn about mission work.
- 5C: 5(18.5)--obedience to Great Commission.
- 5D: 2(7.4)--teaches skills to use upon return.
- 5E: 3(11.1)--encourages missions support.
- 5F: 3(11.1)--build relationships among believers.

Q6: As an American, how do you view the culture in Brazil?

- 6A: 14(51.9)--poor.
- 6B: 1(3.7)--not as materialistic.
- 6C: 2(7.4)--poor economy.
- 6D: 2(7.4)--illiterate and/or poorly educated.
- 6E: 3(11.1)--hope to learn about/learn from their culture.
- 6F: 5(18.5)--less fortunate than Americans.
- 6G: 3(11.1)--extremes in classes(very rich-very poor).
- 6H: 2(7.4)--unstable politics.
- 6I: 1(3.7)--underdeveloped.
- 6J: 3(11.1)--mixture of religions (syncretism and/or dualism).
- 6K: 2(7.4)--similar to ours (western influence).

Q7: In what ways do you expect your church will be affected by your experience?

- 7A: 11(40.7)--more involved in hands-on missions.
- 7B: 6(22.2)--motivated by our changed lives toward spiritual and/or numerical growth.
- 7C: 8(29.6)--recognize need to support missions.
- 7D: 1(3.7)--career guidance.
- 7E: 7(25.9)--more aware of missions work and needs.
- 7F: 2(7.4)--don't expect church to be affected.

Q8: How has your orientation been helpful?

8A: 19(70.4)--helped learn what to expect and how to prepare.

8B: 9(33.3)--spiritual preparation and/or strengthened prayer life.

8C: 2(3.7)--need more orientation sessions.

8D: 9(33.3)--mutual support developed through building relationships.

8E: 5(18.5)--some contradicting information or lack of information.

8F: 3(11.1)--language learning.

Q9: What part will the Holy Spirit have in your upcoming partnership?

9A: 16(59.3)--total control (call, planning, preparation, conducting).

9B: 2(7.4)--it will humble me.

9C: 7(25.9)--comfort, encourage, protection.

9D: 2(7.4)--break language and/or cultural barriers.

9E: 4(14.8)--bring together as team and fellow believers--relationships.

9F: 11(40.7)--enable me and mission effort to be effective.

9G: 3(11.1)--provide future guidance as result of experience.

Post-Field Experience Interview No. 1 (2 weeks)

Q1: What was your partnership missions experience like?

- 1A: 5(20.8)--greatest life-changing experience other than salvation.
- 1B: 7(29.2)--increased awareness of mission work and need.
- 1C: 1(4.2)--sensed was doing the will of God/Great Commission.
- 1D: 2(8.3)--sensed moving of Holy Spirit.
- 1E: 8(33.3)--increased cultural awareness and sensitivity.
- 1F: 9(37.5)--built meaningful and lasting relationships.
- 1G: 4(16.7)--brought about spiritual growth.
- 1H: 1--caused me to consider career missions.
- 1I: 5(20.8)--moved by teamwork and unity of purpose.
- 1J: 2(8.3)--recognized that seeds were planted.
- 1K: 1(4.2)--disappointed at lack of involvement by home/mission church.

Q2: What did you learn and/or how were you changed by your experience?

- 2A: 3(12.5)--increased awareness of mission work and need.
- 2B: 1(4.2)--more positive view of financial support of world mission.
- 2C: 3(12.5)--appreciation for different worship styles.
- 2D: 11(45.8)--brought about spiritual growth.
- 2E: 1(4.2)--learned to take "needed things" for gifts.
- 2F: 7(29.2)--built meaningful and lasting relationships.
- 2G: 5(20.8)--became more dependent on the Lord's leadership.
- 2H: 3(12.5)--increased spiritual concern for other people.
- 2I: 3(12.5)--increased appreciation for the team concept.
- 2J: 2(8.3)--changed priorities.
- 2L: 12(50)--increased cultural awareness and sensitivity.

Q3: Following the partnership, what is your attitude toward missions giving?

- 3A: 14(58.3)--will increase financial support.
- 3B: 17(70.8)--I am more aware of the need for financial support.
- 3C: 5(20.8)--I will continue my strong financial support.

Q4: Who were some of the new friends you made (Kentuckians/Brazilians)?

- 4A: 20(83.3)--Built new/meaningful relationships with Brazilians.
- 4B: 7(29.2)--Built new/meaningful relationships with missionaries.
- 4C: 16(66.7)--Built new/meaningful relationships with other volunteers.
- 4D: 13(54.20)--strengthened relationships with other volunteers.

Q5: What did you think of the Brazilian culture?

- 5A: 2(8.3)--appreciated in involvement of women in worship & leadership.
- 5B: 3(12.5)--less racial distinction and discrimination.
- 5C: 4(16.7)--great contrast in classes--very poor to very rich.
- 5D: 8(33.3)--more "laid-back" view and management of time and schedules.
- 5E: 4(16.7)--clean, neat, took pride in themselves and surroundings.
- 5F: 3(12.5)--resourceful in spite of very limited resources.
- 5G: 8(33.3)--culture similar to ours at deep level--same needs, desires, problems.
- 5H: 3(12.5)--open, straightforward, and honest in their relationships.
- 5I: 5(20.8)--very hospitable, generous, loving, and giving people.
- 5J: 1(4.2)--evaluation of other people is less materialistic than U.S.
- 5K: 0--recognized a distinction in Christian and street cultures.

Q6: What did you think of the missionaries?

- 6A: 1(4.2)--before thought missionaries couldn't keep a pastorate.
I was wrong.
- 6B: 5(20.8)--special level of God-called service.
- 6C: 11(45.8)--culturally sensitive, adaptive, patient.
- 6D: 15(62.5)--efficient, resourceful, and dedicated workers and coordinators.
- 6E: 3(12.5)--promoted indigenous work--enablers, motivators, resource people.
- 6F: 5(20.8)--missionaries and their families became part of the culture.
- 6G: 1(4.2)--they need our prayers and support.
- 6H: 1(4.2)--they are like us--similar problems and needs.

Q7: What did you think of the Brazilian people?

- 7A: 1(4.2)--they worship freely.
- 7B: 4(16.7)--they ministered to us--they taught us--can teach us.
- 7C: 3(12.5)--appreciated our ministry.
- 7D: 3(12.5)--more "laid-back" view/management of time/schedules.
- 7E: 5(20.8)--they are committed believers.
- 7F: 1(4.2)--like us in many ways--same needs, goals, desires.
- 7G: 3(12.5)--open, straightforward, and honest in their relationships.
- 7H: 20(83.3)--friendly, accepting, loving, warm, hospitable, and giving.

Q8: What did you gain from your experience?

- 8A: 4(16.7)--joy, peace, and/or perspective that never had before.
- 8B: 5(20.8)--greater desire/commitment to tell others about Jesus.
- 8C: 10(41.7)--spiritual growth--now closer to Lord.
- 8D: 6(25)--preparation and experience brought about bonding with others.
- 8E: 9(37.5)--increased awareness of world mission work and needs--
walked in missions.
- 8F: 1(4.2)--more aware of/open to needs of people both there/at home.
- 8G: 0--saw God working through people--volunteers and nationals.
- 8H: 1(4.2)--experience humbled me.
- 8I: 3(12.5)--brought home more than took.
- 8J: 2(8.3)--appreciate what I have more, now.
- 8K: 1(4.2)--experience hasn't come together for me, yet.

Q9: What did your experience contribute to world mission causes?

- 9A: 9(37.5)--going ourselves and building relationships rather than
merely sending money was important--
our physical presence spoke loudly.
- 9B: 7(29.2)--increased vision & commitment to world mission involvement.
- 9C: 4(16.7)--personal involvement in spreading the gospel.
- 9D: 4(16.7)--demonstrated the love of American Christians.
- 9E: 12(50)--built chapels that will touch a community--planted a seed.
- 9F: 11(45.8)--supplemented the work of national believers/churches.

Q10: In what ways did you sense that the Holy Spirit was at work.

- 10A: 13(54.2)--total control of mission--planning stage to completion.
- 10B: 13(54.2)--spiritual responses of the people (volunteers/nationals).
- 10C: 11(45.8)--cooper., + attitudes, patience, love, unity of purpose.
- 10D: 3(12.5)--protection, safety, and peace of mind while there.
- 10E: 5(20.8)--enabled me/us to do the task.

Q11: Will you go on another partnership? Why? Why not?

- 11A: 24(100)--yes.
- 11B: 6(25)--to follow the Lord's leadership.
- 11C: 3(12.5)--to re-experience the salvation-like experience.
- 11D: 6(25)--opportunity to share gospel with people who need the Lord.
- 11E: 7(29.2)--obligation to share the gospel--Great Commission.
- 11F: 3(12.5)--to experience Holy Spirit moving in another part of world.
- 11G: 9(37.5)--to make a contribution to world mission.
- 11H: 2(8.3)--to build new and meaningful relationships.

Q12: How do you plan to use what you've learned from this experience?

- 12A: 13(54.2)--my church/other churches & denom.--inform and motivate.
- 12B: 11(45.8)--my daily witness to others.
- 12C: 2(8.3)--public speaking opportunities.
- 12D: 6(25)--will become more involved--giving both money and time.
- 12E: 3(12.5)--will use the patience/tolerance I learned.
- 12F: 1(4.2)--will continue to grow spiritually.
- 12G: 2(8.3)--continue to develop the relationships which were initiated.
- 12H: 3(12.5)--career choice.
- 12I: 1(4.2)--haven't gotten it all together, yet.

Q13: How will your church and its witness in the community be affected by your experience?

- 13A: 7(29.2)--will strengthen outreach and witness in community.
- 13B: 9(37.5)--will become motivated in missions by our experience.
- 13C: 11(45.8)--will create interest in community about what we do.
- 13D: 9(37.5)--will create new opportunities to witness.
- 13E: 1(4.2)--will build interdenominational relationships.
- 13F: 1(4.2)--probably none; I hope I'm wrong.

Q14: If you could change one thing, what would it be?

- 14A: 6(25)--would leave off Rio--spend more time at mission site.
- 14B: 2(8.3)--would take more needed things: Bibles, clothes, hygiene and health items, etc.
- 14C: 8(33.3)--would have learned more language--recognize importance.
- 14D: 2(8.3)--for group to be more tolerant of personality differences.
- 14E: 4(16.7)--to be more involved with people and to have more opportunities to witness.
- 14F: 3(12.5)--more time.
- 14G: 1(4.2)--would have lived with nationals rather than in hotel.
- 14H: 1(4.2)--felt warnings about safety were overdone--created anxiety.
- 14I: 1(4.2)--would take spouse.
- 14J: 1(4.2)--would wear long sleeve shirt (to cover tattoo).
- 14K: 1(4.2)--arrange more transportation to avoid wasted time in hotel.
- 14L: 1(4.2)--nothing.

Post-Field Experience Interview No. 2 (6 months)

Q1: What do you remember most about your partnership experience?

- 1A: 9(37.5)--the open, loving, accepting, hospitable attitude of people.
- 1B: 6(25)--freedom in worship services and the uplifting singing.
- 1C: 4(16.7)--moving of the Holy Spirit in people's lives.
- 1D: 2(8.3)--eagerness of the Brazilians to hear the gospel.
- 1E: 3(12.5)--great needs and living conditions of the people we met.
- 1F: 4(16.7)--faces of the children without hope outside Jesus Christ.
- 1G: 4(16.7)--bonding and association with Brazilians and volunteers.
- 1H: 0--extension of mother church into outlying communities.
- 1I: 5(20.8)--teamwork on the project and neighbors coming to help.
- 1J: 0--some friction exhibited between classes.....
- 1K: 0--overall positive experience in spite of negative experiences.

Q2: Have you kept in contact with the new friends you made?

- 2A: 16(66.7)--Brazilians. 2(8.3)--have not kept in contact.
- 2B: 3(12.5)--missionaries. 2(8.3)--have not kept in contact.
- 2C: 22(91.7)--volunteers. 2(8.3)--have not kept in contact.

Q3: what has been happening in your life as a result of the partnership?

- 3A: 7(29.2)--spiritual growth--walking closer to the Lord.
- 3B: 1(4.2)--increased Bible study.
- 3C: 2(8.3)--increased prayer for missions/missionaries.
- 3D: 7(29.2)--increased sharing about/promotion of partnership missions.
- 3E: 2(8.3)--increased giving to missions.
- 3F: 11(45.8)--greater awareness of, priority for, urgency for,
commitment to missions both home and abroad.
- 3G: 4(16.7)--created desire to witness.
- 3H: 2(8.3)--deepened relationships with fellow church members.
- 3I: 2(8.3)--more understanding/tolerance of others.
- 3J: 1(4.2)--appreciate my home, family, and church more.
- 3K: 2(4.2)--disappointed with FMB's attitude toward my future
involvement in missions.
- 3L: 2(8.3)--reaffirmed my commitment to/concern for world mission.

Q4: After your return, how do you, now, view Brazilian/American culture?

- 4A: 9(37.5)--Brazilians are more open, friendly, loving, joyful.
- 4B: 2(8.3)--Brazilians exhibit more freedom in worship.
- 4C: 1(4.2)--Brazilians are more open to women's leadership in church.
- 4D: 3(12.5)--Brazilians are survivors.
- 4E: 1(4.2)--Brazilians are more appreciative of what they have.
- 4F: 2(8.3)--Brazilian culture is more "primitive" than USA--
underdeveloped.
- 4G: 5(20.8)--Brazilians we worked with were poor, but had positive
attitudes.
- 4H: 3(12.5)--Brazilians we worked with had personal pride--were humble.
- 4I: 2(8.3)--Brazilians were less materialistic than most Americans.
- 4J: 1(4.2)--Brazilians were more group/community/family oriented.
- 4K: 2(8.3)--Brazilians exhibited the same needs, desires, goals as us.
- 4L: 1(4.2)--Americans need more freedom in worship.
- 4M: 10(41.7)--Americans are self-centered, greedy.
- 4N: 1(4.2)--Americans are too hurried/busy.
- 4O: 2(8.3)--Americans are wasteful.
- 4P: 1(4.2)--Americans are chauvinistic in church life--limit women.
- 4Q: 6(25)--Americans are a "blessed people."
- 4R: 3(12.5)--Americans are materialistic.
- 4S: 1(4.2)--Americans fail to recognize their own need for the Lord.
- 4T: 1(4.2)--Americans driven by their culture, rather than religion.
- 4U: 1(4.2)--American culture is declining.

Q5: Would you go on another partnership? Why?

- 5A: 24(100)--yes.
- 5B: 5(20.8)--to follow the Lord's leadership.
- 5C: 4(16.7)--to re-experience the salvation-like experience.
- 5D: 9(37.5)--opportunity to share the gospel with people who need Lord.
- 5E: 2(8.3)--obligation to share the gospel--Great Commission.
- 5F: 3(12.5)--to experience Holy Spirit moving in another part of world.
- 5G: 2(8.3)--to make a contribution to world mission.
- 5H: 3(12.5)--to learn about other cultures.
- 5I: 1(4.2)--now better prepared to make a more effective contribution.
- 5J: 1(4.2)--to encourage others to participate.

Q6: How do you, now, plan to financially support world missions?

- 6A: 15(62.5)--I will increase my financial support.
- 6B: 14(58.3)--I am more aware of the need for financial support.
- 6C: 9(37.5)--I will continue my strong financial support.

Q7: How have you used what you experienced in Brazil?

- 7A: 12(50)--in my daily witness.
- 7B: 12(50)--in my church, other churches/denominations--inform/motivate.
- 7C: 1(4.2)--public speaking opportunities.
- 7D: 4(16.7)--have used patience/tolerance I learned.
- 7E: 2(8.3)--community mission work.
- 7F: 2(8.3)--have continued to grow spiritually.
- 7G: 2(8.3)--have encouraged others to become involved.
- 7H: 1(4.2)--increased Bible study.
- 7I: 2(8.3)--increased prayer for missions/missionaries.
- 7J: 1(4.2)--not enough.

Q8: How has your partnership experience affected your local witness?

- 8A: 19(79.2)--strengthened: more desire, involvement, confidence, sensitivity.
- 8B: 1(4.2)--now depend more on the Holy Spirit.
- 8C: 1(4.2)--brought about spiritual growth.
- 8D: 2(8.3)--pray/study more.
- 8E: 5(20.8)--have become an encourager.
- 8F: 2(8.3)--not enough.

Q9: What do you, now, think of career missionaries?

- 9A: 10(41.7)--admire/respect them (more) for their work and dedication.
- 9B: 5(20.8)--special (ultimate) level of God-called service.
- 9C: 4(16.7)--culturally sensitive, adaptive, patient.
- 9D: 8(33.3)--efficient, resourceful, and dedicated workers/coordinators.
- 9E: 4(16.7)--helped me give serious consideration to a mission career.
- 9F: 2(8.3)--missionaries and their families became part of the culture.
- 9G: 5(20.8)--they need our prayers and support.
- 9H: 5(20.8)--they are like us--similar problems and needs.

Q10: How has your experience affected your church?

- 10A: 2(8.3)--strengthened outreach/witness in community.
- 10B: 7(29.2)--some church members (primarily younger) have become motivated in missions involvement and support by our experience.
- 10C: 3(12.5)--recognize the need to support missions.
- 10D: 1(4.2)--partnership missions now in our budget.
- 10E: 12(50)--more aware of world mission work and needs.
- 10F: 2(8.3)--brought about a unity of purpose.
- 10G: 7(29.2)--have seen little or not effect, yet.

Q11: In what ways has your experience affected your family/friends?

- 11A: 10(41.7)--strengthened relationships.
- 11B: 11(45.8)--created interest in/awareness of world mission.
- 11C: 1(4.2)--they can see the change in me/my witness.
- 11D: 4(16.7)--created opportunities for witness.
- 11E: 1(4.2)--increased prayer life.
- 11F: 1(4.2)--helped me to become more tolerant/relaxed with them.
- 11G: 1(4.2)--some don't understand.
- 11H: 3(12.5)--over the long term, none.

Q12: If you could change one thing, what would it be?

- 12A: 3(12.5)--would leave off Rio--more time on mission site.
- 12B: 4(16.7)--would have taken more needed things: Bibles, clothes hygiene/health items, tools, etc.
- 12C: 4(16.7)--would learn more language--recognize its importance.
- 12D: 1(4.2)--our group to be more tolerant of personality differences.
- 12E: 6(25)--more involved with people/more opportunities to witness.
- 12F: 7(29.2)--more time.
- 12G: 2(8.3)--would have lived with nationals rather than in hotel.
- 12H: 1(4.2)--would have gone sooner.
- 12I: 2(8.3)--would take my spouse.
- 12J: 1(4.2)--orientation deal more with specific needs of the mission.
- 12K: 3(12.5)--more careful screening of volunteers.

Q13: Now, what do you think of the world mission effort?

- 13A: 2(8.3)--need more emphasis in the local church.
- 13B: 6(25)--need more laypeople involved.
- 13C: 13(54.2)--great worldwide need exists.
- 13D: 3(12.5)--high on my list of priorities.
- 13E: 1(4.2)--need for indigenous missionaries: motivators, equippers, and teachers.
- 13F: 2(8.3)--need for a cooperative effort between mission groups.

Q14: How do you, now, plan to be involved in the world mission effort?

- 14A: 19(79.2)--future partnerships.
- 14B: 4(16.7)--longer tenures in the future--journeyman, tentmaker, ISC.
- 14C: 3(12.5)--career missions.
- 14D: 9(37.5)--inform, educate, promote, motivate, encourage others.
- 14E: 7(29.2)--financial support.
- 14F: 2(8.3)--plan to become involved in home missions.
- 14G: 3(12.5)--prayer support.

* A "non response" to an interview question does not, necessarily, indicate a negative response.

** Some respondents made multiple responses. *** No. **** Percent.

Appendix G

Simple Statistics

SAS

9:21 Tuesday, February 23, 1993

CORRELATION ANALYSIS

S2 'VAR' Variables: OB SEX AGE MARITAL EDUC INCOME YRCHRST YRCHURCH CHACTIV PROFESSN
 Q10A Q10B Q11 Q12 Q13 Q14 Q15 Q16 Q17 Q18
 Q19 Q20 Q21 Q22 Q23 Q24 Q25 Q26 Q27 Q28
 Q29 Q30 Q31 Q32 Q33 Q34 Q35 Q36 Q37 Q38
 Q39A Q39B Q39C Q39D Q39E Q39F Q39G Q39H Q39I Q39J
 Q39K Q39L Q39M Q39N Q39O Q39P Q39Q

Simple Statistics

Variable	N	Mean	Std Dev	Sum	Minimum	Maximum
OB	79	40.000000	22.949219	3160.000000	1.000000	79.000000
SEX	68	1.205882	0.407351	82.000000	1.000000	2.000000
AGE	67	47.373134	14.169788	3174.000000	15.000000	80.000000
MARITAL	68	1.985294	0.532318	135.000000	1.000000	5.000000
EDUC	66	3.606061	1.517881	238.000000	1.000000	6.000000
INCOME	68	3.191176	1.374147	217.000000	1.000000	5.000000
YRCHRST	68	2.132353	1.454837	145.000000	1.000000	5.000000
YRCHURCH	68	5.117647	1.791601	348.000000	1.000000	7.000000
CHACTIV	68	1.455882	0.656400	99.000000	1.000000	3.000000
PROFESSN	67	6.000000	2.886751	402.000000	1.000000	10.000000
Q10A	68	1.897059	0.522328	129.000000	1.000000	3.000000
Q10B	68	1.191176	0.553344	81.000000	1.000000	4.000000
Q11	68	2.441176	0.904093	166.000000	1.000000	3.000000
Q12	67	1.582090	0.526545	106.000000	1.000000	3.000000
Q13	68	1.000000	0	68.000000	1.000000	1.000000
Q14	68	1.397059	0.492926	95.000000	1.000000	2.000000
Q15	67	1.985075	0.912747	133.000000	1.000000	4.000000
Q16	66	2.030303	0.976173	134.000000	1.000000	5.000000
Q17	68	5.617647	1.172183	382.000000	1.000000	6.000000
Q18	65	1.092308	0.291712	71.000000	1.000000	2.000000
Q19	68	1.500000	0.701810	102.000000	1.000000	3.000000
Q20	68	2.088235	0.841734	142.000000	1.000000	4.000000
Q21	67	1.552239	0.657903	104.000000	1.000000	3.000000
Q22	68	1.367647	0.543741	93.000000	1.000000	3.000000
Q23	67	1.805970	0.839170	121.000000	1.000000	4.000000
Q24	68	1.897059	0.715285	129.000000	1.000000	3.000000
Q25	61	1.885246	1.266206	115.000000	1.000000	4.000000
Q26	67	1.000000	0	67.000000	1.000000	1.000000
Q27	68	1.000000	0	68.000000	1.000000	1.000000
Q28	67	2.044776	0.661331	137.000000	1.000000	3.000000
Q29	68	1.294118	0.547963	88.000000	1.000000	3.000000
Q30	59	2.932203	0.666033	173.000000	1.000000	4.000000
Q31	66	1.318182	0.660049	87.000000	1.000000	4.000000
Q39A	67	1.134328	0.519193	76.000000	1.000000	4.000000
Q39B	67	1.328358	0.504166	89.000000	1.000000	3.000000
Q39C	67	2.805970	1.003612	188.000000	1.000000	4.000000
Q39D	67	2.626866	0.934780	176.000000	1.000000	4.000000
Q39E	67	3.029851	0.952988	203.000000	1.000000	4.000000
Q39F	58	2.448276	1.126591	142.000000	1.000000	4.000000
Q39G	66	2.954545	1.044131	195.000000	1.000000	4.000000
Q39H	67	2.044776	0.911755	137.000000	1.000000	4.000000
Q39I	67	1.358209	0.569463	91.000000	1.000000	3.000000
Q39J	67	1.582090	0.855451	106.000000	1.000000	4.000000
Q39K	67	1.895522	0.923339	127.000000	1.000000	4.000000
Q39L	66	3.803030	0.560760	251.000000	1.000000	4.000000
Q39M	65	3.615385	0.804136	235.000000	1.000000	4.000000
Q39N	66	3.696970	0.722596	244.000000	1.000000	4.000000
Q39O	66	3.696970	0.743582	244.000000	1.000000	4.000000
Q39P	66	3.742424	0.708424	247.000000	1.000000	4.000000
Q39Q	67	2.507463	1.172580	168.000000	1.000000	4.000000
Q39R	67	2.014925	1.065898	135.000000	1.000000	4.000000
Q39S	67	3.432836	0.941048	230.000000	1.000000	4.000000

Appendix H

Summary Tables

Total Missions Receipts, Per Capita Missions Receipts
Resident Membership, Brotherhood Enrollment, and WMU Enrollment

Total Missions Receipts *

=====

Year	Vol-L	Vol-M	Vol-H	Assoc.	KBC	SBC
1981	5.51	7.65	17.32	325	18983	441002
1982	6.05	8.17	19.31	372	20905	486935
1983	5.92	9.95	19.77	434	22545	529283
1984	6.68	10.76	22.16	431	23681	568059
1985	7.55	11.18	21.73	452	25656	610668
1986	8.08	11.47	24.13	474	26135	635377
1987	7.77	11.99	26.00	500	27664	662691
1988	8.60	12.65	24.89	539	29173	689598
1989	7.85	12.47	25.51	535	30619	712922
1990	7.02	13.78	26.41	561	30948	718476
1991	8.79	13.75	27.55	580	32192	732091
1992	7.75	14.11	29.97	585	33696	751770

* In thousands.

Per Capita Missions Receipts

=====

Year	Vol-L	Vol-M	Vol-H	Assoc.	KBC	SBC
1981	29.34	21.39	38.48	32.93	25.46	32.02
1982	32.23	25.15	46.16	35.76	27.84	34.79
1983	32.09	30.64	45.38	40.49	29.80	37.31
1984	38.45	29.14	52.97	41.29	31.21	39.59
1985	44.26	31.81	51.15	42.54	33.60	42.15
1986	48.51	34.47	47.60	43.65	34.23	43.46
1987	51.98	35.86	57.20	46.29	36.01	45.00
1988	52.25	39.30	55.87	47.06	38.02	46.54
1989	54.97	36.28	54.65	48.50	39.95	47.80
1990	46.96	42.83	59.01	51.62	40.10	47.76
1991	55.46	40.44	65.38	53.52	41.70	48.04
1992	50.94	43.44	77.26	54.92	43.46	47.88

Resident Membership *

Year	Vol-L	Vol-M	Vol-H	Assoc.	KBC	SBC
1981	.152	.230	.352	7.15	544	9908
1982	.161	.218	.344	8.00	548	10063
1983	.171	.215	.345	8.46	552	10162
1984	.154	.221	.346	8.07	551	10251
1985	.149	.226	.347	8.28	550	10298
1986	.142	.212	.357	8.55	552	10375
1987	.140	.217	.357	8.32	554	10400
1988	.138	.228	.360	8.22	554	10435
1989	.165	.215	.366	8.68	552	10453
1990	.139	.221	.364	8.63	557	10563
1991	.106	.209	.354	8.43	557	10746
1992	.099	.211	.363	8.41	558	10779

* In thousands.

Brotherhood Enrollment

Year	Vol-L	Vol-M	Vol-H	Assoc.	KBC	SBC
1981	7	9	20	344	20557	512900
1982	10	7	17	341	21492	529642
1983	10	11	16	417	23210	565349
1984	9	9	16	368	23425	568383
1985	5	9	16	341	24345	573740
1986	3	12	17	365	24526	569204
1987	3	13	13	365	24453	572987
1988	4	12	22	481	22056	525511
1989	3	13	20	451	22887	530723
1990	6	16	22	511	25881	593844
1991	5	15	21	532	25376	601698
1992	7	14	24	564	25950	614366

WMU Enrollment

Year	Vol-L	Vol-M	Vol-H	Assoc.	KBC	SBC
1981	9	22	35	726	54779	1114461
1982	12	26	39	726	56934	1149266
1983	15	28	42	996	58934	1175354
1984	14	26	35	808	58324	1169630
1985	12	24	36	838	58121	1165240
1986	10	26	32	827	58789	1180967
1987	11	30	35	903	59924	1197479
1988	13	33	39	1059	60924	1203929
1989	11	33	35	957	60451	1202463
1990	14	31	36	1017	60240	1197987
1991	14	30	32	995	59782	1200713
1992	14	30	38	1016	58975	1188148

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